THE WEEK-DAY RELIGIOUS SCHOOL

A DISSERTATION

Submitted to the Faculty of Philosophy of the Catholic University of America in Partial Fulfilment of the Requirements for the Degree of

DOCTOR OF PHILOSOPHY

By

JOHN PHILIP ARCHDEACON, M.A.

Of the Order of Preachers

THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.
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CONTENTS

PREFACE 5

CHAPTER I—Historical Approach 7

II—Causes for the Development of the Week-Day Religious School 28

III—Catholic Activity 40

IV—Curricula in Catholic Week-Day Religious Schools 56

V—Method in Catholic Week-Day Religious Schools 73

VI—Evaluation 80

BIBLIOGRAPHY 85

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PREFACE

Many authorities in the field of education who have hitherto been satisfied with merely secular training in schools are now beginning to realize the indispensable part that religion plays in the education of the child. The need of some positive religious influence in the school room is manifesting itself unmistakably, and the problem of how to meet that need is engaging attention. This situation has given rise to the *Week-Day Religious School.* To-day the term "week-day religious school" has taken on a new and special meaning. It sometimes signifies a class in which religious instruction is given to public school children, during *free time*, outside the regular school hours, apart from the public school building, and under the auspices of a particular church. But taken in its strictly technical sense, a week-day religious school is a class in religious instruction for public school children, using *released time* during the regular school period, and conducted by a church or a board of religious education, either in the public school building or elsewhere. It is with these two types—week-day religious schools in *free time*, and week-day religious schools in the strictly technical sense, viz., those using *released time* that the present work is primarily concerned.

Formerly, by the term "week-day religious school" was understood any school that gave religious instruction on days other than Sunday, such as the parochial school, the daily vacation Bible school, and Bible study for credit in high school, departments of religious education in universities and colleges, Bible and missionary houses, seminaries, special classes and night-schools, whose direct and only purpose is instruction and training in religion. However, such institutions do not properly come within the scope of the present study.

A thorough investigation of week-day religious education has been undertaken by various Protestant educators. Probably the most complete and satisfactory of these is the study of non-Catholic week-day religious schools by Philip Henry Lotz. However, as far as we know, no detailed investigation of the week-day religious schools maintained by Catholics has ever been attempted. This survey may be considered as a pioneer in its particular field and therefore labors under the usual handicaps that attend such an attempt. Though it is as complete as diligent inquiry could

make it, we have quite possibly made some unintentional omissions of the work done by individuals or groups whose activities have not come to our notice. Still we believe that our statistics are representative of the chief diocesan centers of week-day religious education and justifies us to deduce conclusions that may be considered fairly accurate concerning the present status of this movement.

The purpose of the present study is to discover the extent and character of Catholic elementary week-day religious schools and to form some estimate thereof. The materials which form the basis of this study were gathered from answers to questionnaires sent by the author to Catholic teachers in week-day religious schools throughout the country. The writer is glad to have this opportunity to acknowledge his indebtedness, and to express his profound gratitude to the Rev. Dr. George Johnson, whose personal interest and invaluable direction have made this work possible. Likewise, to all others who may have helped in any way, the author is deeply grateful.

CHAPTER I

HISTORICAL APPROACH

The Week-Day Religious School in Free Time

Its Character—This type of Catholic week-day religious school functions outside of the regular school session when the children are free from public school supervision. It is, as far as the regular school is concerned, an extra-curriculum activity, inasmuch as it aims to supply that part of the child's education which the public school system cannot furnish. The time for this religious instruction is found either during the period preceding the school day, during that immediately following the dismissal of the afternoon classes, or on Saturday mornings and afternoons. The general practice is to conduct the Christian Doctrine classes in the parochial school building after school hours. Parishes which lack schools give the instructions in the church. Other places, such as the Sisters' Convent, the Knights of Columbus buildings, the parish house, are also used. Usually the week-day school in free time is planned and operated by an individual church for its own children. Because of this fact it is entirely denominational in character and under the jurisdiction of the church authorities. It has no connection with the public school system. Neither does it involve the use of the public school building, or engage any of the time of the public school teachers, nor does it make the religious instruction in any way a part of the public school curriculum. No credit is asked for work accomplished and attendance is not enforced under the truancy law.

Among Catholics, week-day religious classes operate, of course, under the direction of the pastors of the various parishes in which they are established. The actual work is carried on by one of two types of organizations: religious communities of women founded for this special purpose or societies of lay men and women organized to conduct week-day religious instructions when the Sisters are not available. Accordingly, the history of Catholic week-day religious education is bound up with the activities of the many teaching communities, and with the sodalities of lay men and women organized for the moral and social uplift and betterment of the youth of the land.

Origin—The practice of holding catechetical instruction after

school hours for Catholic children attending the public school is not a new phase of Catholic educational activity. Our present common school system had scarcely been organized when Catholics sought ways and means of giving their children, not frequenting the parochial school, instructions in the truths of faith. The rule, at that time, as it is at the present day, was that each pastor should see to it that the children within the confines of his parish be prepared for the worthy reception of the Sacraments of Holy Eucharist and Confirmation. For the most part this instruction was given on Saturdays and Sundays.

As far as we have been able to learn, the first organized effort to reach the children after school hours was made when Miss Elizabeth Armer, later Sister Dolores, founded the Congregation of the Sisters of the Holy Family in the City of San Francisco. Miss Armer began her great spiritual work by converting her own home into an informal school for the uninstructed children of negligent parents. Whenever she found any who were in need of religious instruction she brought them home, and thus gradually built up a catechism class. On November 6, 1872, Sister Dolores and a companion rented the first house of her community on Pine Street, San Francisco, and started the pioneer work in Catholic circles of "WEEK-DAY RELIGIOUS INSTRUCTION IN FREE TIME."

The Congregation of the Sisters of the Holy Family has for its primary object, in the words of the Constitution, "to assist the rectors of churches, especially with the children of the negligent and indifferent parents; and these children it shall be the primary duty of the Sisters to seek out, become acquainted with, visit, instruct, allure to the class of Christian Doctrine and to prepare for the Holy Sacraments." This object is carried out in practice at the present time by several methods of procedure, varying according to circumstances: Sisters meet the Catholic children of the public schools after school hours on week-days, taking different grades of children on different days, e.g., First, Second and Third grades on Mondays, again on Saturday mornings; Fourth and Fifth grades on Tuesdays, again on Saturday mornings; Sixth, Seventh and Eighth grade boys on Wednesday, Girls on Thursday, again on Sunday after the children's Mass. In this way one day is left. If the Sisters attending this parish are not otherwise engaged, Friday is devoted to special classes in First Communion during the spring term, with Stations of the Cross during Lent, and in the fall term to special classes for Confirmation.

This is a specimen of the program followed, which of course varies according to such circumstances as number of children, nationality of children, occupation of parents, distance from church or school, train, street-car or automobile accommodations for the Sisters to go and return. As a general rule classes are held in the hall attached to the parish church but in some instances, where there are several schools in one rural parish, the children are assembled in some near-by place, such as a private residence, an unused store, a garage, etc. In this case all the Catholic children of one particular school come on one day; the children of another school on another day and at another place, and so on. Under such conditions the primary grades have their period of religious instruction as soon as possible after dismissal from school. The upper grades have their period of religious instruction after the younger children are dismissed from the catechism class.

The Sisters attend to parishes within a radius of about thirty miles from their convent. From the San Francisco convent, in the heart of the city, they attend to twenty-six parishes in the city itself, in adjoining rural towns, and across the bay. They teach in some places several days each week, in others on fewer days, according to the number of children or difficulty in reaching certain localities. In 1926, under the tutelage of this community, nine thousand four hundred and thirty-two (9,432) children in the public schools of San Francisco, San Mateo, Marin and Contra Costa Counties, received Week-Day Religious Instruction.

What the Sisters of the Holy Family are doing for the Catholic public school children in the Far West, in San Francisco, down the peninsula as far as San Mateo, in San Anselmo, San Jose, Oakland, and Los Angeles, other communities of nuns are striving to do in other parts of the country. In the East, five different Religious Communities devote the major part of their time to giving religious instructions to public school children.

The Servants of the Sacred Heart, another American community of religious women, was organized in Baltimore, Md., in 1890, for missionary labor of this kind among the poor and spiritually neglected. These Mission Helpers expend their zeal and energy among those not ordinarily reached by teaching Sisterhoods. At present, they operate centers in Baltimore, Md., New York City, Staten Island, N. Y., Trenton, N. J., and Pittsburgh, Pa.

The Helpers of the Holy Souls began giving week-day religious instructions in New York City, in 1892. These Sisters carry on the

work in the more populous and poorer parishes, and in their own Settlement Houses. In both places the end in view is the same: religious instruction in preparation for the Sacraments. Games, amusements, singing, sewing classes, etc., are added as a means to the end and vary according to the locality, age of the children, etc. Generally, the children attend in large classes twice a week, for games, sewing, etc., as well as Catechism, and on the other days after school are taken one by one or in small groups, according to their need, for catechism only.

For boys who have made their first Communion, clubs are formed and games—basket ball, gymnasium exercises, etc., are held in the evening. Prayers and religious instruction are not forgotten and the boys are urged to take good books from the Settlement library.

In New York City, the Sisters supervise the Marian Club for girls attending high school and for working girls. Free courses in dressmaking, millinery, cooking, embroidery, languages, dramatics, and singing are offered as a means of attracting the girls to religious instruction. The Sisters also give private religious instructions in Italian and Spanish for girls of those nationalities who understand little or no English. The work done by the Helpers of the Holy Souls, in San Francisco, St. Louis, Mo., and Chicago, is similar to that accomplished in New York. In San Francisco, however, with the addition of Chinese and Japanese, the work among poor children is chiefly, if not entirely, among the foreign born or foreign speaking.

On February 6, 1914, the Religious of the Cenacle opened the doors of their Convent at 628 West 140th St., New York City, to the children from the nearby public schools. On Monday, Tuesday, and Friday the children come to the Cenacle after school. The first four grades come at 3:30 on Mondays. Attractive manual work is ready for them when they arrive. The purpose of this is to get the younger children interested. The games are confined to the lower grades and are used as a part of the regular class period. On Tuesdays the children from the upper grades come for instruction. The special children, who are preparing for First Holy Communion, come on Friday afternoon. The average attendance of this group is fifty. In 1926, thirty Sisters instructed four hundred children at the Cenacle. These figures do not include the settlement work groups, where Christian Doctrine is also taught in a more indirect way.

Another effort to bring Catholic public school children under

religious instruction was the founding of the Sisterhood known as the Parish Visitors of Mary Immaculate. In 1920 the Parish Visitors entered upon their mission of charity in New York City. Their methods of reaching the forgotten child are most efficient and are bound to bring lasting results. In fact, they may be expected to solve to a very great extent the problem of neglected children and recreant parents. The Parish Visitors are trained social workers. When invited to work in a parish they proceed scientifically to take a census of the entire field. After consulting the pastor as to the boundaries of the parish, they outline a map of the whole district. The Parish Visitor makes a personal call on each Catholic family and takes a complete record, on the official census card, of each member of the family. She has a notebook to record those requiring special attention and repeated visitations. Those who are likely to need following-up are marked "Special" and classified for future care. In this way sympathetic contact with each family is established, and first hand knowledge of each child is acquired. The children are taken to the week-day class in the parish school. Where there are no week-day classes, the Parish Visitors teach the children individually or in small groups. At the present time they labor in thirty-five parishes of New York City.

"The Missionary Servants of the Most Holy Trinity," is another religious community recently established for Settlement work and especially for teaching religion to public school children. At the present time these Sisters conduct centers in Brooklyn, N. Y., Philadelphia, Pa., Pittsburgh, Pa., Newark, N. J., Orange, N. J., Stirling, N. J., Rochester, N. Y., Tampa, Fla., and Phenix City, Ensley, Tuscaloosa, and Gadsden, Alabama.

The most recent organization devoted to this purpose is the Society of Missionary Catechists of Our Lady of Victory, with headquarters at Victory-Noll, Huntington, Indiana. This organization began its work in the Archdiocese of Santa Fe, New Mexico, August, 1922. The object of this society is to give religious instruction to poor, neglected children attending the district schools in the missions of the Southwest. At present this new community operates twelve centers in New Mexico, besides helping in the week-day schools of Gary, Indiana. The Sisters attend only those missions which are actually too poor to support priests, sisters, or parochial schools. From the mission centers, where they live in community, bands of catechists go daily to the various out-missions under their charge. By arranging with

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the district school trustees they are allowed to give the religious instructions in the public school building after the close of the regular school day. Very often the trustees allow the school to be dismissed an hour earlier to permit the catechists to complete their work and enable the children to return to their homes on the ranches before dark. In 1926, these Sisters prepared two thousand for the sacraments.

Organizations of lay men and women—The part taken by Catholic lay men and women forms a glorious page in the history of week-day religious education. The employment of lay catechists is not a new thing, but their potentialities have never been sufficiently realized hitherto or their capacities tested on a large scale. The Catholic Instruction League of Chicago and the Mid-west is the first organized experiment along this line. Seven years of observation and experience on Chicago's West Side had impressed upon Father John M. Lyons, S.J., the sad truth that many children of Catholic parents in this country grow up with little or no knowledge of religion and consequently are lost to the Church. To remedy this deplorable condition Father Lyons conceived the idea of the Catholic Instruction League. One of the co-founders of the society writes, "In the spring of 1912 the league had its modest beginning. At Father Lyons' suggestion, Mrs. Lillian Kubec influenced eight girls who were attending the public schools and were sadly in need of instruction, to come regularly to her home for a sewing class with a catechism lesson added. The class went on for some weeks until, on May 20, six of these children were confirmed at the Church of Our Lady of Pompeii . . . It was on this occasion that Father Lyons, in a private interview with Archbishop Quigley, unfolded to him his plan of assisting pastors in catechetical instruction by means of lay catechists. . . . Archbishop Quigley thought highly of the idea and willingly gave his approval. This was the first approval of the work taken up by the yet unnamed and unorganized Catholic Instruction League. These six little girls were the vanguard of several scores of thousands of children who have been instructed by the League in fifteen years of its existence."[1]

This modest beginning was followed the next month by the opening of the first regular class or center. It was in a store building. Seven teachers, who had been interested in the work,

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[1]Lyons, J., "The Origin of the League." *Catholic Mind*, Vol. 23, Dec., 1925.

taught in small groups the children who came in response to an announcement of the pastor that catechism classes for children who did not attend the Catholic school were being opened. These classes were held after school hours twice a week. Twenty-nine children appeared the first day. Some time after, their number had increased to ninety-six. At the present time, a similar procedure is followed wherever the League is established. In the various localities, including large cities, small towns, and the rural districts, the Catholic Instruction League is functioning and rendering excellent service. We find branches in Chicago, Milwaukee, Omaha, St. Louis, Springfield, Ill., Albuquerque, New Mexico, Tampa, Fla., Pine Bluff, Ark., Tulsa and Oklahoma City, Okla., and in some small towns and rural districts of Illinois, Mississippi, Oklahoma, and New Mexico. The main object of the League is the religious instruction of children whom the parochial school cannot reach, and of working boys and girls and even adults who are in need of instruction. Likewise it extends its activities to the young people in the rural districts. Its week-day classes, its system of vacation schools, its study clubs, and its recreation centers all aim at giving our growing youth a more thorough and practical knowledge of the tenets and practices of the Catholic Religion.

Plan of the Catholic Instruction League—In brief the purpose is to reach neglected children by means of the public schools, and mainly through the Catholic, and often even through the non-Catholic women, who are teaching these children in the public schools. These teachers, in fact, are the only ones who can reach such children, for it is the common complaint of pastors that a large number of Catholic public school children will not attend the Sunday school, or even Holy Mass. The public school teachers have been able, without any violation of public school rule or law, in a perfectly legitimate way, to encourage large numbers to do both the one and the other. All such encouragement is given outside of school hours and apart from the school premises.

Organization and Government—Each diocesan branch of the League operates through an Executive Board consisting of the general director, appointed by the Bishop, and the local directors or parish priests of the various "Catechism Centers." Besides, each Diocesan Branch has an Extension Committee.

Extension Committee—The main duty of this committee is to extend the work by establishing new Catechism Centers. This, of course, requires, in many cases, a great deal of investigation,

practical planning and consulting with those in authority. The spreading of a branch of the League depends in great measure upon the energy and tact of this group.

Perseverance Committee—The main work of this committee is to devise means that will interest those who, though fairly well instructed are apt to fall away owing to the lack of home support. The problem is to keep children who are already confirmed coming for religious instructions. Usually an occasional retreat is arranged, illustrated catechetical lectures are given, and interest further aroused by means of club activities or, better still, by forming some society that will bring them to the sacraments every month.

Committee on Reading—This committee undertakes to see that suitable reading matter for the children is supplied to the various centers. Usually supplementary readers, Catholic books from the public library, and Catholic periodicals are handled.

Finance Committee—It is the business of this committee to supply free catechisms, to provide first Communion outfits for certain children, and, whenever necessary, to raise money to pay the rent for centers and other incidental expenses.

Main Body of the League—This consists of a large number of devoted, competent catechists who realize that under the direction and with the approval and encouragement of the General and Local Directors they are doing a work most pleasing to God.

Teachers—The instructors are recruited mainly from the ranks of the public school teachers, from married women at one time professional teachers, and from young men and women attending college. Then, too, Sisters teaching in parochial schools, as far as circumstances allow, are most willing to join in the work.

Types of Parishes in Which the League Operates—(1) The parish is usually one in which a large number of foreign-born Poles, Italians, Lithuanians, Bohemians, or Hungarians have settled. No priest of their own nationality being obtainable, these are often practically neglected for years, waiting till a priest, church and school can be supplied them. In the meantime the children are attending the public school and growing up without religious instruction. Large numbers of them never receive First Holy Communion, and in a few years these are among the ranks of "ought to be Catholics." (2) Another common enough type of parish is that which is made up entirely of some one foreign nationality. Their school is large in numbers, but still does not contain more than two-thirds of the children of the parish. The

other third attend public schools. These usually receive no religious instructions and consequently form part of the "leakage." (3) The third type is the common example of an English-speaking parish in which the parochial school reaches only one-half or two-thirds of its children. This is unfortuantely a very common type. (4) The "No Catholic School Parish," is to be met with in certain districts, in large cities, and in country places where "the little red schoolhouse" is much in evidence. The League of course, is most needed and finds its best field in this type of parish.[1]

Chapter Theta Pi Alpha—Another noteworthy Catholic contribution to week-day religious education is found in the work of the Chapter Theta Pi Alpha, (Workers for God and Country) of the united Catholic Works. This lay organization is composed largely, but not entirely, of Catholic public school principals and teachers. The Chapter was organized in March, 1913, in New York City, for the teaching of Christian Doctrine to the public school children of the Archdiocese of New York. To-day the society numbers three thousand members. All of these contribute toward the support of the cause, and a large number take part in the actual work of teaching.

Officers—Theta Pi Alpha is a regularly formed organization with its various committees. The officers include a President, Vice-President, Corresponding Secretary, Recording Secretary, Treasurer, a Delegate from each public school, and a Consulting Director. In addition to these, there are four women (retired school principals) who act as supervisors. They visit the delegates in the hope of keeping the interest alive and for the purpose of settling any difficulties that may arise. They also arrange and organize new centers. This association is now in active and definite co-operation with the New York Sunday Schools. Last year Cardinal Hayes appointed a committee composed of the Superintendent of Parish Schools, the Consulting Director of the Theta Pi Alpha and the Superintendent of Sunday Schools, to direct the religious education of all the Catholic children of the archdiocese. This committee formed an organization of priests who are known as Diocesan Inspectors of the religious education of public school children, and who work under the direction of the Superintendent of Sunday schools.

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[1]Lyons, J. M., "The Catholic Instruction League."

Field of Labor—The boroughs of Manhattan, Bronx, and Richmond have been divided into eighteen districts and a priest inspector has been placed in charge of each district. Practically every parish now has religious instruction for public school children on some one day each week. The aim is to have a center in every parish working in co-operation with Theta Pi Alpha. Their slogan is "Every Catholic Public School Child Under Religious Instruction." Last year, 1926, eight thousand children were taken care of by the Theta Pi Alpha. The work was conducted in fifty centers with two hundred and seventy-eight lay and eighty-seven religious teachers. The classes are held either in the parochial school or in a church in the neighborhood. The pastor assigns a priest as the spiritual director. Generally a teacher or principal from the public school is in charge of the organizing and teaching. In the most successful centers the priest is there to meet the children when they arrive, to open the lesson with a prayer, and to give a short instruction to the entire group. The singing of a hymn at the beginning and the end of the session is becoming more popular. The course of study is not as elaborate as that given in parochial schools. Usually children are divided not according to school grades, but into the following classes—(a) Prayer, (b) First Confession, (c) First Private Communion, (d) First Solemn Communion, (e) Bible History. The texts in use this year are those edited by the Religious of the Cenacle, together with the Baltimore Catechism.

The Week-Day Religious School in Released Time

Its Character—This is the week-day religious school taken in its strictly technical sense. The purpose of this movement is to set up a program of religious education as a part of the child's school life. To accomplish this end it strives to dovetail into the public school curriculum a course of religious training. There is, as yet, no uniformity of practice as to what time shall be granted but the classes are held during the regular school session. Usually the time set aside for religious education is that allotted for what is known as the "auditorium or play period." Children who so desire are excused for this class in religion at least once a week for a period of 45 minutes. The attendance at these classes in religion is entirely optional, unless the parents or guardians request that they wish their charge to follow such instructions. The children whose parents do not wish them to attend religious instruction

remain in the classroom for supervised study under their regular teacher. Those parents who request religious instruction for their children are required to sign a card such as the one given below.

SCHOOL DEPARTMENT

NEW BRITAIN, CONNECTICUT

To the Principal of the.....School.
I hereby request that.....
be excused regularly each week, until further notice from me, to attend the school for religious instruction maintained by.....
.....
and located at.....Street.
This request is made with full knowledge and approval of the conditions as stated upon the reverse side of this card .
.....*Parent*
.....*Address*
Date.....

The following statements appear on the reverse of the card.

CONDITIONS GOVERNING DISMISSALS FOR RELIGIOUS INSTRUCTIONS

1. A written request from the parent is required.
2. The parent's request should designate the religious school to be attended.
3. Attendance of children shall be prompt and regular.
4. Failure to attend promptly and regularly shall cause a withdrawal of the privilege of dismissal.
5. Absence or tardiness from the religious school shall be promptly reported to the public school by the teacher of the religious school.

The school boards, as a rule, are willing to excuse pupils for week-day religious instructions, when they have the assurance that the majority of the children will enroll in the class of religion. To cite one instance, five years ago in a small town of Illinois, (Polo) the ministerial association petitioned the school board to set aside one period a week, and during this period to permit teachers to come into the public school building to give religious instructions. The board consented and a forty minute period was set aside on Friday for the grade children. During that period the public school teacher left the room and a Sunday school teacher took the class. The priest also taught the Catholic children in the public school building. As the year progressed many of the non-Catholic children dropped out of the class in religion until the number dwindled down to a very few. The following year the school board permitted the same arrangement provided fifty percent of the pupils would enroll. The required number could not be obtained, so another plan was suggested. The weekly auditorium or play period was left free for those pupils

who wished to follow a class in religion. In Van Wert, Ohio, the use of the public school classrooms for religious education has been more successful. A special teacher takes each class for two periods of one-half hour each, per week. During this time the regular teacher leaves the room with the children who are excused. In some places a room is set apart in the public school building to which each denomination is at liberty to send a teacher for religious education. Most school boards, however, while they may favor released time for religious education, stipulate that the religious instructions cannot be given in the public school buildings. The general tendency, at the present time, favors separation, and the more common practice is to keep the courses in religious education outside the public school buildings.

Before granting released time for religious education the public school officials demand that the authorities of the week-day church-school provide a satisfactory curriculum, that the teachers have the training required of public school teachers, and that the physical health of the children be safeguarded by sanitary and up-to-date equipment. Those who are in charge of the church-school realize that some co-operation with public school authorities is essential if released time for religious instruction is to be secured. The demand of the school superintendents for a high grade of work is only just and reasonable from a pedagogical standpoint. Their insistance on trained teachers and school discipline serves only to secure the satisfactory educational qualities of the week-day religious school. Most of the public schools exercise some kind of supervision with respect to the work of the week-day classes in religion. The most usual form is that of keeping a record of attendance. Although many principals reserve the right to check up on the conduct or work of pupils, very few exercise the privilege. While the public school officials expect the teachers of religion to possess high qualifications, little is done to enforce the maintenance of such a standard. On the whole, it may be said that the relations beteen these two educational agencies have been most cordial. While the leaders of religious education are willing to comply with the professional requirements as a means to success, nevertheless, they insist on the fact that the church-school is an entirely independent institution.

Origin of Released Time—This phase of religious education is essentially a Protestant experiment. It was in Gary, Indiana, that provision was first made for giving religious instruction during the hours of the school day to public school children. In

1918, the public schools of Van Wert, Ohio, organized for religious instruction, and the following year Batavia, Illinois, initiated a similar movement. These three schools are typical. While they agree in one essential feature, namely the use of "released time," they differ either as to the use of the public school building, or in the management and government of the school. But as all week-day church-schools at the present time are patterned on one or other of these pioneer schools, a description of them will give us an adequate understanding of the general run of non-Catholic week-day church schools.

The Gary Movement

"The beginning of week-day religious education in Gary dates from a ministers' meeting held October 21, 1913. Some of the Gary churches had found it quite a problem to fit their play-period religious instruction for public school children into the program of the public schools. However, the flexibility of the public school schedule had brought to the mind of the president of the ministerial association the possibility of providing week-day religious instruction in released time. He called a meeting of the ministers and invited Dr. William E. Wirt, Superintendent of the public schools, to address them. In this address Dr. Wirt suggested that each church should provide a teacher for its own children during the hours of the public school session. He made the definite offer that if the churches would provide teachers of educational qualifications on a par with the public school teachers, he would excuse the pupils from the public school to go to their several churches for religious instructions at such hours of the week as could be agreed upon by the pastors and the authorities of the public school."[1]

Eight Protestant churches accepted the offer and each church opened classes for its own children in the fall of 1914. After three years of experimentation it was decided that this plan was too expensive. Some churches found it difficult to finance the work. A few of the schools suffered from lack of trained teachers, and comparatively few children were being reached. In the summer of 1917, five of the original eight Protestant churches decided to combine their efforts and conduct co-operative

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[1]Seaman, W. G. and Abernethy, M. E., "Community Schools for Week-Day Religious Education," Gary, Indiana.

centers. Accordingly, a Board of Religious Education was formed, consisting of the Superintendent of Sunday schools, the pastor and two lay members of each church co-operating. Since the beginning of the co-operative plan, the number of churches has grown from five to seventeen including all of the white Protestant congregations except the Episcopal, which is conducting its own school.

Time Schedule—Owing to the unique public school program, which gives to the pupils under the sixth grade two so-called play hours during the long school day from 8:15 to 4:15, it is possible for the pupils to come to near-by centers for religious instruction during school hours, being excused from one or two of these play hours. During 1926, however, owing to the increase of attendance in the public schools and the problem of taking care of the pupils of the sixth grade, much of this free time has been filled with academic work.

Attendance and Credits—Any child, no matter what his race or creed, is welcomed in these community religious schools, but only those children whose parents have signed a card asking that the children be excused for this work are permitted to come. These cards are kept in the principal's office for reference, and duplicate cards are made for the office of the Superintendent of the Community Church School. The grade children receive no extra credit for this religious instruction, but they lose no credit by being excused from gymnasium work. Apparently, interest in the class work is the tie which holds the pupils, for the percentage of attendance is as high at the co-operative center as that in the public schools. Eleven centers have been operated this year and the total enrollment has reached nearly 5,000. Lack of teachers and consequent inability to provide classes for more pupils were the only reasons why there was not a much larger enrollment.

Curriculum—The officials of the Gary week-day religious schools tell us that two experiments have been carried on in the building of curricula. One group of teachers has been working on the cultivation of habits and attitudes which all children need if they are to live in the "Jesus way" now, and grow into Christian men and women. This has made possible a somewhat definite course, though uniformity through the schools has not been attempted since different groups have required different work, according to the experiences of the children and the situations involved. Another teacher began by presenting the story of

Christ's life as a unit and depicting Him as a brave Hero worthy of imitation. Following this each conduct situation that arose in the class, or occurred outside and was brought into class, was the basis of the day's lesson and discussion. This has required a wealth of material at the immediate disposal of the teacher, but no fixed, definite, day-by-day lessons. In both types of experience, the attitudes and habits which formed the basis of the course were practically the same but the method employed differed. The aims have been four-fold: (1) To help the children discover the principles of right conduct, so that they may be able to decide for themselves what is right and what wrong. (2) To create in them the desire to do the right, by presenting God as the loving Father Who wants to give them the happiest and fullest life, this life being found as they do His will. (3) To bring to them the sources of help for doing the right—Jesus, their Friend, Example, and Savior; God, the source of power; prayer, the method for securing the power; and the Bible, in which they may find the fundamental principles for right living. (4) To give them practice in this right living.

Class Program—At some time during the class hour there is a worship period, which may be at the beginning of the hour or at the close, whenever it will be productive of the best results. With younger children the lesson on whatever material is to be taught is always in story form; with the older children there is study or the discussion of topics or actual life situations. The teachers have perfect freedom; there is no definite material which must be covered within a given time. The situations and problems that arise in class furnish the basis for much of the work. The expressional work, which generally follows a story, usually a dramatization if the story permits; if not, the re-telling of the story, the recounting of personal experiences similar to the story, or the making of an original picture or the coloring of an outlined one suggesting the thought of the story, impresses the thought on the children.

Building and Equipment—It is not the policy of the Board of Religious Education in Gary to use public school buildings or equipment. At four centers, near-by churches are used for the week-day religious classes, the equipment being furnished largely by the Board of Religious Education. At three centers, a community house and settlement houses are used. At one center a building put up by the Board is used exclusively for this purpose, and at two centers, because there was such a demand from the

parents and the pupils for the work, permission was given to use, temporarily, in one, a portable public school building, and in another, a room in the basement of a new public school building.

Teachers—The faculty has increased from three teachers and a superintendent the first year to nine full-time and five part-time teachers. The professional requirements insisted upon for teachers are; a normal or college training or the equivalent; special religious training; public school teaching experience; characteristics which make the teacher attractive to children; a general personal religious experience. The teachers have been obtained from all over the United States, the most productive sources being denominational colleges, universities with strong religious educational departments, and denominational training schools.

The statistics for the past five years are as follows:

1921–1922	7	centers,	enrollment	3100		budget,	$13,146.00
1922–1923	8	"	"	3500		"	15,404.00
1923–1924	9	"	"	4300		"	17,080.00
1924–1925	8	"	"	4550		"	18,513.00
1925–1926	10	"	"	4800		"	19,766.93
1926–1927	9	"	"	4400		"	15,000.00

Data furnished by Miss M. E. Abernethy, Superintendent of Community Church Schools, Gary.

The Catholics started week-day classes in Gary in 1921. Previously many children of Catholic parentage were attending the Protestant schools, to remedy which situation the Catholics opened centers beside several of the public schools. The work for the Catholics in the public schools of Gary forms one of the activities of the Judge Gary-Bishop Alerding Settlement House. There are over 4,000 Catholic children attending the public schools. Two thousand of these were taken care of in 1925 in six centers. The classes are conducted by the Poor Handmaids of Jesus Christ, assisted by the Missionary Catechists of Our Lady of Victory, and by a few lay teachers.

The System at Van Wert, Ohio

This plan of week-day religious education was organized in 1918 in the first six grades of the Public school on an elective basis. For five years the classes were held in churches near the four public schools, but in 1923 the public school board, at the request of the citizens, permitted the religious education to be given in the regular class rooms and during the public school

session. This request was based on the wish of the majority of parents. This concession to teach religion in the public school building is the one distinctive feature of this plan; in all other respects it is similar to the Gary arrangement.

A board of Religious Education, composed of the pastor and two members from each of the nine co-operating churches and six people chosen at large, carries on the work. The teaching staff includes a director of the work and three local women who are employed for part-time, at the rate of $1.25 for each teaching hour. Each class has two half-hour lessons a week. The co-operating churches have agreed to finance the undertaking on a percentage basis according to their ability. The cost for the first five years was $2.50 per pupil. Since the religious instruction has been carried on in the schoolrooms, it has cost $2.00 per pupil a year. The new plan eliminates the cost of janitor service, as well as that of heating and lighting of churches formerly used. The money saved goes for added help in teaching and the extension of the work into the seventh and eighth grades. Besides, according to supervisors and teachers, this plan solves all cases of discipline and is easier for the teacher. There is no waste of time in going to and coming from classes, and the classrooms are better equipped for more efficient work than most churches.

ENROLLMENT AND STATISTICS FOR THE FIRST SIX GRADES

Year		
1918	775	81%
1919	850	85%
1920	827	82%
1921	915	88%
1922	925	88%
1923	1,020	95%
1924	1,079	96%
1925	993	98%
1926	1,005	98%

In addition to the 1,005 of the first six grades, 182 of the seventh and eighth grades of the junior high school are taking the work, making the total in Van Wert City 1,187 pupils.

County Work—In 1925 the first step was taken toward county extension. Union Township Centralized School, seven miles northwest of Van Wert, organized and began carrying on the work. Three county churches and the local women's club finance the project. Van Wert fosters the venture and supplies the teachers. Forty-five minute lessons are given once each week. The ex-

periment of this school encouraged Ohio City, which is seven miles southwest of Van Wert, to attempt a like procedure in 1925. This year York Township Centralized School has joined the Van Wert System under the same plan as Union and Ohio City. The public schools of all these communities are co-operating in a thorough fashion, and the directors of the Van Wert System feel that the work is most encouraging in these three outstations. Union Township enrolls 226 pupils which is 97% of their first eight grades. Ohio City enrolls 217 which is 100% of their first eight grades. York Township enrolls 206 pupils which is 98% of their first eight grades. The total enrollment of the Van Wert System for 1926 is 1836 pupils.

It may be said that this plan is ideal for Van Wert, and may be successful in other small communities, where the inhabitants are of the same religious beliefs. In large cities, however, the use of the public school buildings for religious instruction would involve many difficulties. There is only one Catholic church in Van Wert, and this is without a parochial school. The Catholic children attend the different public schools. Many of them live some distance from the church, too far to assemble for religious instruction during the school day. On Saturday mornings, the pastor and two Sisters from a neighboring parochial school give the religious instruction in the church. The children are present for Holy Mass. Two periods of instruction of forty-five minutes each are given before noon. The attendance for 1926 was forty-five pupils for the first eight grades or 100% of public school attendance.

The Batavia Plan

The plan followed in Batavia, Illinois, is similar to the Gary arrangement inasmuch as the religious instruction is given outside the public school building, but differs from it in the management of the classes. Briefly stated it is strictly denominational, i.e., each church assumes the responsibility for its own children and follows its particular course of studies. One hour on Thursday is allowed for each elementary grade. The church participating is listed on the application card which is sent out to parents to be signed and returned to the superintendent. A replica of this card is presented herewith.

TO THE SUPERINTENDENT OF SCHOOLS:

Please permit my child.....to attend the church indicated by (X) below for one hour each week.

( ) Brethren
( ) Holy Cross, Roman Catholic
( ) Congregational
( ) Episcopal
( ) First Methodist Episcopal
( ) Immanuel Herman Lutheran
( ) Baptist
( ) Bethany Swedish Lutheran
( ) Swedish Methodist Episcopal
( ) First Methodist Episcopal
( ) Swedish Evangelist Mission
( ) German Evangelical
( ) Study hour in case no church is selected.

(Reverse)

TO THE PARENTS:

In accordance with the Batavia Plan for Week-Day Religious Instruction, pupils in the elementary schools, on application of parents made on the other side of this card, will be permitted for one hour on Thursday to attend church for religious instruction. If the privilege is abused by truancy or otherwise, it will be withdrawn. Pupils who remain in school will have a study hour.

.....*Superintendent*

After the teacher receives all the cards, she mails the pastor of each church a list of students who are to report at his church the following Thursday. The cards are kept on file in her desk as evidence that the parents have authorized the excusing of the children.

Types of Week-Day Religious Schools—The existing week-day church schools, whether they are held in free time, or during the school day, may be classified according to the management of the school:

Denominational or Individual Church Type—Each church plans and operates a school for its own children absolutely independent of any other schools of the community. The usual practice with Catholics is that each parish looks after the children within its limits. This is the only type of week-day religious school conducted by and acceptable to Catholics.

Denominational Co-operating Type—This school, too, is conducted by a particular church. Each congregation finances the project, selects its own course of study, and ministers to its own children. The different churches, however, come together in a loose federation to promote common interests, often for the purpose of making a united request to the school board for released time. Batavia, Illinois, is a good example of the co-operating denominational week-day school.

Interdenominational School—This functions under a governing board of religious education consisting of pastors and laymen. The Gary arrangement among the Protestant churches is such a school. All matters are handled without regard to denomina-

tional lines. This school loses all church caste and merges its interests with others to provide a uniform course of study, a common budget, and common centers beside each public school, irrespective of denominational affiliations. These schools are financed by subscriptions or a pro rata assessment levied upon the several churches co-operating. The curriculum provides for the fundamental teachings common to all Christian denominations.

SUMMARY

The Week-Day Religious School as a plan for religious instruction for school children apart from regular parochial schools and Sunday schools is a comparatively new venture in the field of education. It aims at complementing the secular education of the child with at least a minimum of religious training. Where such an arrangement can be made, classes are usually conducted during public school time at special "release" periods. In exceptional cases even the public school buildings themselves are used. This plan is the technical *Week-Day Religious School* and is sponsored principally by definite organizations formed for this special purpose. Generally the Protestant churches have been foremost in establishing these organizations. In certain instances, however, one or two Catholic churches of a town have entered into the organization as members. The outstanding exemplifications of this system are found: (a) at Gary, Indiana, where the children are released from the public schools to attend co-operative-center religious schools; (b) at Van Wert, Ohio, where a common course in general religion is given in the public school building to practically all the pupils; and (c) at Batavia, Illinois, where the pupils are released during school time to permit them to attend religious classes at their own different churches. From the very nature of things it is evident that Catholics cannot take part in the Van Wert Plan. An entirely separate arrangement is made for the Catholic children. Under the Gary plan, the Catholic children attend a Catholic center, and under the Batavia plan, their own parish church.

Where Catholics have worked alone, i.e., without the co-operation of the other churches, it has generally been impossible to get the children until after public school hours. The most noteworthy Catholic work which is being carried on in this field in an organized way by Religious is being done: (a) by the Holy Family Sisters, who operate in and about San Francisco; (b) by

the Servants of the Sacred Heart, in Baltimore and several other eastern cities; (c) by the Helpers of the Holy Souls, who carry on the work in New York, St. Louis, Chicago, and SanFrancisco; (d) by the Religious of the Cenacle, who assemble public school children at their Cenacle in New York City; (e) by the Parish Visitors of Mary Immaculate, who are applying scientific welfare methods to this problem in thirty-five parishes in New York City; (f) by the Missionary Servants of the Most Holy Trinity, who operate centers in Alabama, Florida, New York, New Jersey, and Pennsylvania; (g) by the Society of Missionary Catechists of Our Blessed Lady of Victory, who are working in twelve centers in New Mexico and in the schools in Gary. The principal Catholic lay organizations carrying on such work are: (a) the Catholic Instruction League, which operates mainly in the Central West and Southwest, and which has reached well over 1,500,000 children in its fifteen years of existence; and (b) the Chapter Theta Pi Alpha, which operates fifty centers in the archdiocese of New York and in 1926 reached some eight thousand pupils.

Among Catholics, special classes of religious instruction for public school children are not a new thing; but systematic organization and scientific methods in the work are of comparatively recent origin and are still in process of development. Action in this matter is far from uniform throughout the country. The problem of the Catholic child in the public school still remains, in great part, unsolved.

CHAPTER II

CAUSES FOR THE DEVELOPMENT OF THE WEEK-DAY RELIGIOUS SCHOOL

The idea of making use of "released time" for religious education originated with non-Catholic religious leaders. While a number of specific reasons might be given to account for the inception and development of this experiment for week-day religious education, we shall consider here only three factors that seem to be directly responsible for the movement. These causes are: educational research, leakage of church membership, and juvenile delinquency.

Educational Research—This factor, more than any other seems to be responsible for the rise and development of the non-Catholic week-day religious school. The marvelous progress in the science of education within the last decade has in addition to its many other contributions convinced Protestant leaders in this field that mere intellectual training, if the moral and religious development is neglected, is a monstrosity. "Education without religion," says Mr. C. M. Sheldon, "is more than a blunder—it is a falsehood; and if we do not teach religion in the schools we deserve to suffer as a nation and go the way of all those nations that have thought more of accumulating facts than making life."[1] Until recent years some Protestant sects relied principally on the Sunday school, while others, to a great extent, depended upon evangelism and revival meetings to inculcate religion. Research, however, has shown them that religion can be taught like any other subject. It should be studied as any other subject is studied if it is to carry over into every problem and experience of life. Dr. C. G. Shaw, head of the Department of Philosophy of New York University, has said: "Religion and education should go hand in hand to achieve the final goal of a life better fitted for success. . . . Religion is necessary and should find a place in every educational institution from the primary school to the university throughout the land."[2]

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[1]Fide Scott, Rev. M. J., "Parochial Schools," *Columbia*, Sept., 1926, p. 29.
[2]Fide Scott, Rev. M. J., "Parochial Schools," *Columbia*, Sept., 1926, p. 29.

It is this attempt to make religion function in society as an every day influence that has helped to bring the movement for week-day religious education into the foreground. The tendency to apply educational principles more thoroughly and strictly to religious development created a demand for a real school with religious ideals. The week-day plan which we are now considering is the latest move of non-Catholics for a truly educational program applied to religious growth. This program of week-day religious education is their idea of a constructive and scientific mode of educating religiously.

On the other hand, the parochial school is the answer of Catholics to educational theorists who speak of applying scientific methods to religious development. There is no doubt that the parochial school provides the ideal means of imparting a religious education. Through the parish school, many Catholics have tried to solve the problem of religious education for their own children. Unfortunately, it has been found well nigh impossible to provide parochial school training for all Catholic children. This condition is due to circumstances over which church authorities have no control. As the result of the insufficiency of parochial schools many Catholic children attend the public schools. Many of these receive no religious training; hence they reach adolescence ignorant of the essential truths of religion and indifferent to its practices. The present Sunday school methods are affecting only a small percentage of these children. In some places religious instruction is given after school for a few months, to prepare for the reception of the sacraments, but even then all the children are not reached. Catholics would hesitate, because of criticism, to inaugurate a movement requesting "released time" for religious instruction. But since it already has the sanction of those outside the Church, there would be no objection from non-Catholic sources if Catholics adopt this plan to cope with the problem of Catholic children in the public schools.

But we may well ask the question, How many Catholic children attending the public schools are receiving no religious instruction? To give exact figures on this point is impossible. The public schools do not keep a record of the religious affiliation of the children, yet these schools seem to be the only adequate source of information. Recently a study of the Catholic children in the public schools of Buffalo, N. Y., was attempted. The survey was based on the principal's yearly report to the superintendent,

which gives the nationality of the children according to the birth place of their parents. The total registration in the public schools was 64,130 of which number 30,464, or 47.3 per cent of the total, were born in the United States. Of the 33,666 children of foreign parentage, nearly eleven thousand (10,696) are Italian; over eight thousand (8,318) Polish; over three thousand (3,344) Germans; over two thousand (2,231) Russian; over two thousand (2,088) Canadian; over one thousand (1,015) Hungarians, nearly seven hundred (681) Austrians; over five hundred (548) Irish; and nearly five thousand (4,745) are made up of smaller groups.

These figures formed the basis of the survey. Each school was then studied. In the schools where there is a large Polish registration, the Polish independent group and the Polish Baptists were deducted. In the schools with a large Italian registration, the number of those whose parents are known to have lost the faith was deducted. In the schools where the children are mostly of American parentage, the task was more difficult. A Catholic teacher in each school engaged in the capacity of assistant principal, or active in the Parent-Teachers' Association and knowing the make-up of the school's student body, was asked to assist in the computation. In each case the minimum estimate given by the teacher consulted was taken for the survey. For example, if the teacher reported between 250 and 300 Catholic children in her school the number 250 was taken.

While the survey does not claim mathematical exactness, it gives the minimum of Catholic children in the public schools of Buffalo. It shows that 28,010, or 45.2 per cent, of the 64,130 children in the Buffalo public schools are Catholic. There are approximately 35,000 children in the city parochial schools. There is one child in a parochial school to every seven Catholic persons in the Diocese. Still the parochial school solves less than sixty per cent of the Catholic educational problem in the city of Buffalo; this notwithstanding that a vigorous parochial school program has been carried on during the last fifty years. If Buffalo is a fair example of the cities of the United States, then the number of Catholic children in public schools must be about two million.

The magnitude of this problem is staggering. If these 28,000 Catholic children in the public schools of Buffalo were divided into classes of 28, it would require 100 priests ten hours a week to give each child religious instruction for one hour a week. It

would require one hundred priests from two to three hours a week to hear their confessions once a month. It would require a thousand teachers to give them two or three periods a week to teach them their prayers, the most essential definitions in the catechism and the evidences of religion which the American child needs to give an account of the faith that is in him. That such an army of priests and teachers is not engaged in this work in Buffalo is quite apparent.[1]

This one fact, that there are some children of Catholic parentage in the public schools who are receiving no religious instruction, is considered by many to be a sufficient justification for the Catholic Week-Day Religious School. Since the extent of this problem can be known only through the public school itself, so its solution can be found only through the public school. Whether the project is to be worked out by using "released time" from the public school day, or by giving the religious instruction during free time is not definitely decided.

Leakage of Church Membership—"Fifty years ago," says Justice Thomas Crain of the Supreme Court, "Nearly every child went to church. To-day most city children do something else on Sunday morning."[2] Evidently Justice Crain had only Protestant children in mind when he made that statement, for he says that the majority of city churches are not reaching the child in any appreciable numbers. No one familiar with the children's Mass in any Catholic Church could have made such a sweeping statement. Unfortunately, ample evidence is available to show that religion is rapidly losing its hold upon the non-Catholic population. To-day sixty per cent of our people deny allegiance to any form of religion. Protestant churches of practically all denominations complain of poor attendance. They have tried various methods of attracting the young people to Sunday morning service but the results are not encouraging. As a last resort, to fill the empty pews non-Catholics are fostering this movement for week-day religious education. Catholics, likewise, feel that hundreds of thousands of the Catholic children attending the public school are being lost to the church because of inadequate

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[1]Facts based on paper "Care of Spiritually Neglected Children," read by Rev. J. C. Carr, at the National Conference of Catholic Charities, Washington, D. C., Sept., 1925.

[2]*New York Times*, "Few Children in Pews of New York Churches," Dec., 12, 1926.

religious instruction. Many of these children never attend Mass on Sundays. To stop this leak, Catholics too are testing the week-day religious school.

Juvenile Delinquency—It is the opinion of thoughtful people of all denominations that the exclusion of religious training from school life is largely responsible for the prevalence of crime and immorality in modern society. Bishop James Freeman, of the Protestant Episcopal Church, speaking before the Superintendents of Schools at Washington, D. C., February, 1926, said, "A drift toward the lack of law observance, loss of the virtue of reticence, and moral laxity makes it imperative that the public schools take up the teaching of moral qualities. It is becoming increasingly clear that education is no guarantee against moral delinquency. The breaking down of time honored conventions, adbication by parents of their high moral responsibility, greater laxity in habits, all these conspire to emphasize the need of more effective religious training."[1] On all sides there are evidences of misconduct, of disrespect for all law and authority. Recently Judge Ben. B. Lindsey of the Denver Juvenile Court gave out data which tend to show that our high school boys and girls are in large numbers falling victims to immorality. During the years 1920 and 1921 the juvenile court of Denver dealt with 786 delinquent girls of high school age. During the year 1924 there were one hundred cases of illegitimate pregnancy before him. According to Judge Lindsey many of these young people have discarded all ideas of religion and of future chastisement for sin. They have for the most part ceased to be influenced by religion.[2] This condition of affairs is not by any means restricted to Denver. We have but to examine the records of any juvenile court to be convinced of this. Those who have made careful investigations, covering a period of several years, say that the statistics of juvenile crime in Denver are duplicated in many other places. The total number of juvenile delinquents for the United States enumerated on January 1, 1923, in penal institutions and in special institutions receiving children on court commitments, was 29,468.[3]

It is not surprising that right-thinking people who are charged with the responsibility of coping with these obvious social evils

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[1]Fide, *The Catholic Columbian*. Feb. 26, 1926.
[2]Fide, Scott, Rev. M. J., "Parochial Schools," *Columbia*, Sept., 1926, p. 29.
[3]*Children Under Institutional Care*, 1923, Bureau of Census, Preliminary Bulletin, p. 5.

should attempt to devise some means that will bring the youth of the land back to a realization of a religious and moral responsibility. President Coolidge, in an address before the biennial meeting of the Council of Congregational Churches on October 20, 1925, urged that religious influence alone appeared as the remedy for the evils that beset society, and stated that he knew of no political method of dealing with these difficulties.[1] "Speaking at the Convention of the American Association for the Advancement of Science, Dr. Frederick L. Hoffmann showed that the homicide rate in the United States has more than doubled since 1905, and is now the highest of any country in the world. In crimes against property, in divorce, and in murder, we lead the world. . . . In Dr. Hoffmann's judgment, three basic causes may be assigned for the prevalence of crime: a diminishing sense of responsibility to society, a diminishing sense of self-control, and a diminishing sense of responsibility to God for one's actions. Hence we can destroy or weaken these sources of evil only by teaching religion. For religion insists on duty to God, neighbor, and self."[2] As an endeavor to prevent the present generation of children and adolescents from being lost to every sense of decency and responsibility and to teach them their duties to God, to their neighbor, and to self, the week-day religious school came into being.

Effects of Public Sentiment on the Issue—A sympathetic attitude has been taken by some public school officials, and by some states, toward week-day religious education. At the present time, twenty-six states are using public school time for religious instruction. In three of these, a law has been passed definitely providing for the release of such time; but in eight a similar law when proposed, met with defeat.

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[1] De M Sajous, C. E., *Strength of Religion as Shown by Science*, p. 26.
[2] "The Crime Wave and Religion," *America*, January 9, 1926.

STATES PROVIDING FOR OR TOLERATING THE USE OF RELEASED TIME

Law Expressly Providing Released Time	*Released Time Tolerated*	*Law Defeated*
Minnesota	Alabama	California
Oregon	Colorado	Colorado
South Dakota	Connecticut	Idaho
	Illinois	Indiana
	Indiana	New Jersey
	Iowa	North Dakota
	Kansas	Pennsylvania
	Maine	Wyoming
	Massachusetts	
	Michigan	
	Nebraska	
	Nevada	
	New Jersey	
	New York	
	North Dakota	
	Ohio	
	Oklahoma	
	Pennsylvania	
	Rhode Island	
	South Carolina	
	Texas	
	Vermont	
	Wisconsin	

Table based on information compiled by Charles N. Lischka, of the N. C. W. C. Department of Education.

The two factors that enter into the legal aspect of the week-day religious school situation are: (a) the use of the public school property, whether it be the building or the school materials. (b) the use of public school time of the teachers or of the children. That the use of public school property for sectarian purposes in practically all states is undesirable seems to be borne out by the constitutions of several states.

Arizona Const. 1910. Art. XI. Sect. 7: "No Sectarian instruction shall be imparted in any school or state educational institution that may be established under this constitution."

California Const. 1879. Art. IX. Sect. 8: "Nor shall any sectarian or denominational doctrine be taught, or instruction thereon be admitted directly or indirectly in any of the common schools of this state."

Colorado Const. 1876. Art. IX. Sect. 8: "No sectarian tenets or doctrine shall ever be taught in the public schools."

New York Const. 1894, Art. IX, Sect. 4: "Neither the state or any subdivision thereof shall use its property or any public money . . . in aid or maintenance . . . or any school or institution of learning . . . in which any denominational tenet or doctrine is taught."[1]

Many other states have similar laws forbidding the use of school property for sectarian purposes.

CONSTITUTIONAL PROVISIONS AGAINST APPROPRIATIONS FOR SECTARIAN PURPOSES AND AGAINST THE USE OF PUBLIC SCHOOL FUNDS FOR OTHER THAN PUBLIC SCHOOL PURPOSES.

The constitution of the following 40 states contain such provisions:

Alabama	Indiana	Nebraska	Pennsylvania
Arizona	Kansas	Nevada	South Carolina
California	Kentucky	New Hampshire	South Dakota
Colorado	Louisiana	New Jersey	Tennessee
Connecticut	Massachusetts	New Mexico	Texas
Delaware	Michigan	New York	Utah
Florida	Minnesota	North Dakota	Virginia
Georgia	Mississippi	Ohio	Washington
Idaho	Missouri	Oklahoma	Wisconsin
Illinois	Montana	Oregon	Wyoming[2]

The use of public school buildings for Sunday schools or other religious meetings has also been forbidden by court decisions. In Scofield vs. Eighth School District (1858) 27 Conn. 499, it was held that notwithstanding a favorable vote of the district, the school committee had no power to grant the right to use a schoolhouse of the district for religious meetings, Sunday school, or other religious exercises on Sunday and other days, and a taxpayer of the district objecting was entitled to an injunction against such use although the injury to the schoolhouse and other property might be slight.

In March, 1925, Judge Seegar of New York enjoined the practice of the use of public school property for the furtherance of religious teaching and instruction. The decision is based primarily on the printing of materials for week-day church schools by students as a part of their manual training work, upon the use of the public school building, and lastly the use of public

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[1] *The National Council on Religion in Higher Education.* Bulletin V.

[2] LISCHKA, C. N., *Private Schools and State Laws.* Educational Bulletin No. 4. N. C. W. C., Washington, D. C.

school time.[1] Other cases may be cited holding the same interpretation by the courts as contrary to Amendment I, Article I of the Constitution. Whenever the use of public school property for teaching religion during the public school day has been before the court the decision has been almost uniformly against it. "If there is any one thing which is well settled in the policies and purposes of the American people as a whole, it is the fixed and unalterable determination that there shall be an absolute and unequivocal separation of church and state, and that our public school system, supported by the taxation of the property of all alike—Catholic, Protestant, Jew, Gentile, believer and infidel—shall not be used directly or indirectly for religious instruction, and above all that it shall not be made an instrumentality of proselytizing influence in favor of any religious organization, sect, creed, or belief."[2]

The Constitutions of some states do not legislate regarding the use of public school property for religious instruction. They neither forbid nor permit it. However, their silence is not always construed as a prohibition. In one state, at least, the legislative enactments authorizing the use of public property for religious purposes have been held constitutional. For example, the Supreme Court of the State of Illinois held that a statute permitting the use of the school building outside of school hours for religious worship was not unconstitutional. The Court said:

> "Religion and religious worship are not so placed under the ban of the Constitution that they may not be allowed to become the recipient of any incidental benefit whatsoever from the public bodies or authorities of the State. That instrument itself contains a provision authorizing the Legislature exempt property used for religious purposes from taxation; thereby, the same as complained of herein, there might be indirectly imposed upon the taxpayer the burden of increased taxation and in that manner the indirect support of places of worship."[3]

Despite such exceptions, there is little doubt that the use of public school property for week-day religious classes is contrary

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[1]Stein v. Board of Education of Mount Vernon, New York, March, 1925.
[2]1918 Knowlton v. Baumhover, 182 Iowa, 166 N. W. 202, 5 A. L. R. 841, 848.
[3]Nichols v. School District, 93, Ill. 61.

to the constitutions of several states. In the judgment of one writer it may be possible to satisfy the requirements of the law by paying a reasonable rent for public school rooms used in giving religious instruction. However, he is not certain that this plan would be immune to injunctions.[1]

The use of *released time* for religious instruction, given outside the public school building does not seem to be contrary to the constitution of the states. A decision of Justice Ellis J. Staley, Supreme Court Albany County, Albany, New York, February, 1926, in favor of the practice makes it probably justifiable in law. "I hold that the excusing of children at the request of their parents for the period required as stated by a general regulation of the Board of Education of White Plains, was an act within the power of said board in the exercise of its judgment and discretion; that the determination of the board that such regulation comes within the provision permitting occasional absences not amounting to irregular attendance within the fair meaning of the term was not an abuse of its discretion in that regard; that the regulation was made in accordance with and not in violation of law; that the commissioner in the exercise of his duties has no clear right or positive duty to act contrary in the premises, and that a discretionary power having been lawfully exercised, a mandamus order cannot issue to revoke or annul the action taken."[3]

A favorable decision of the courts was also obtained in the neighboring State of New Jersey, where the right to release public school children for religious instruction was called into question. "In New Jersey the decision forbidding religious instruction had to do with released time. School property is not used. The injunction was dissolved and churches are now using released time from the public school day. Had school property been involved the tenor of the whole argument in the case shows the injunction would have been made permanent. This would indicate the judge did not hold time released from the public school day as an infringement of the principle of separation of church and state."[3]

Although the decisions given in the New York and New Jersey Courts are favorable to week-day religious schools, nevertheless,

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[1]Young, T. S., "Shall Public School Property Be Used for Week-Day Church Schools?" *The International Journal of Religious Education*, March, 1926.

[3]Supreme Court, Albany County, N. Y. Special Term Feb., 1926.

[3]Young, T. S., "Shall Public School Property Be Used For Week-Day Church Schools?"

they are not a sure proof that the legal situation is stable. The legal status of the week-day religious school is at present uncertain. Many promoters of the movement believe that the method of avoiding protracted action of the courts would be to secure the adoption of a bill in every state authorizing the release of children from the public schools for religious instruction.

While this movement for week-day religious education furnishes sufficient evidence of the widespread feeling that we must have more religious instruction, nevertheless, some persons still believe that religious training is a matter pertaining to the church and to the home and not to the public school. As evidence that there are some people in high places who believe in this policy, let me quote a few statements of Ernest W. Butterfield, Commissioner of Education of New Hampshire. Speaking before a gathering of the superintendents of schools and Protestant church leaders in Washington, D. C., February, 1926, he said: "Any plan for sectarian instruction on school time is but a new form of the old idea of state enforced religion . . . the plan of week-day religious instruction on school time would try to make our children righteous by formula. . . . Formal instruction in religion does not produce character and no amount of theology given four or fourteen hours in sacerdotal environment will produce anything but sectarian ideals and intellectual concepts."[1]

However, Dr. Butterfield's views are not accepted by the general run of state superintendents. His theory is not representative of general Protestant opinion at the present time, nor is it in conformity with the old traditions of American education. Yet Mr. Butterfield is not alone in his views. A more vigorous voice of protest issued from the Freethinker's Society of New York, condemning the practice of permitting the public school children leaving the schools and going to nearby churches for religious instruction. This was made in the forms of a mandamus action brought by John Lewis of White Plains, N. Y., president of the Freethinker's Society, against Dr. Frank Pierrepont Graves, Commissioner of Education of the State of New York, to put an end to the dismissal of children from the public schools for religious instruction. We have already cited the decision of the court in this particular case in favor of the dismissal.

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[1]*Daily Post*, Washington, D. C., February 22, 1926.

SUMMARY

The week-day religious school has arisen to meet a growing demand upon the part of thoughtful Protestants for more religious instruction in the lives of their children. Three outstanding causes seem to have awakened Prostestants to this fundamental need: (1) *modern educational research*—which at once demonstrates both the insufficiency and incompleteness of merely intellectual training, and the practicability of teaching religion in school and applying to its teaching the best scientific methods; (2) *the leakage of church membership*—a critical situation in which their churches face gradual extinction if American youth continues to be raised in complete indifference to religion; (3) *juvenile delinquency*—due to the breakdown of moral responsibility on the part of the younger generation, which it is felt, may be traced in part to the neglect of religious training in the education of youth.

But while a certain amount of public sentiment favors this general movement towards the religious training of public school children, there are some legal difficulties standing in the way. It is practically certain that the use of public school *property* for sectarian purposes is unconstitutional in many states. Whether or not the use of public school *time* is legitimate is still mooted, with the advantage slightly in favor of the affirmative opinion.

Catholics in various parts of the country are becoming interested in the project and, although unwilling to initiate a movement for "released time" from public school hours, they are willing to avail themselves of this concession, once granted, if it will help them to a satisfactory and acceptable solution of the problem raised by the large number of Catholic children attending the public schools.

CHAPTER III

CATHOLIC ACTIVITY

The definite stand taken by the Catholic Church in regard to education, her insistence that religion permeate the whole of school life, is a well known fact. A glance at the Directory of Catholic Churches and Schools will reveal evidence of the splendid efforts that are being made to put her ideals into practice. The Catholic schools erected in cities, towns, villages, and rural districts throughout the United States, are monuments to Catholic zeal for religious education. Yet, despite the extent of the parochial school system there is a surprisingly large number of Catholic children in the public schools, and the Church is faced with the problem of providing a religious education for these. To meet this situation the week-day religious school, even though it be not in complete accord with the Catholic principles of education, seems to be a very useful and effective emergency measure. Before attempting to decide on the merits or demerits of this experiment in religious education, we proceed to give a survey of what is actually being done. This and the following chapters deal entirely with the week-day religious school, as it functions at the present time among Catholics.

Sources of Study—To date there is no exhaustive work dealing specifically with the Catholic week-day religious school. The statistics given in this study were gathered largely through correspondence, supplemented by personal interviews with directors and supervisors of these schools. The source of information is, therefore, in each case official. The data herein set forth were secured by sending out a personal letter to the superintendents of parochial schools, to the Chancellors of dioceses having no superintendent listed, to superiors of religious communities, and to the directors of lay organizations whose chief activity is teaching religion to Catholic public school children. The purpose of the letter was to find out actual conditions of Catholic week-day religious schools, and to secure names of persons conducting such classes in each diocese. Returns were received from sixty-four superintendents and superiors, representing 62.75 per cent of all who received letters. Five of the sixty-four replies showed that organized work along this line is being accomplished by a few religious communities, and by two lay organizations, the Catholic Instruction League, and the Theta Pi Alpha.

In all, 150 names of persons, supervising an all-year week-day religious school project, were listed from the replies of the superintendents of Parochial Schools. A questionnaire was mailed to each of these persons, and the questionnaires were distributed so that each geographical division of the United States was covered. Sixty persons found time to fill out and return the questionnaire and from these data the following table was constructed.

FORTY DIOCESES REPORTING ONE OR MORE WEEK-DAY RELIGIOUS SCHOOL FOR CATHOLIC PUBLIC SCHOOL CHILDREN IN 1925–26.

Diocese	*State*	*Schools*	*Children*
Alexandria	Louisiana	1	35
Boise City	Idaho	1	125
Buffalo	New York	2	2,800
Charlestown	South Carolina	2	82
Cheyenne	Wyoming	1	40
Chicago	Illinois	5	363
Cleveland	Ohio	1	230
Cincinnati	Ohio	1	175
Dallas	Texas	1	145
Des Moines	Iowa	1	75
Detroit	Michigan	23	2,774
Duluth	Minnesota	1	90
Ft. Wayne	Indiana	5	2,400
Grand Rapids	Michigan	3	74
Grand Island	Nebraska	2	85
Harrisburg	Pennsylvania	2	270
Hartford	Connecticut	2	500
Helena	Montana	1	25
*Indianapolis	Indiana	22	2,500
La Crosse	Wisconsin	1	76
*Little Rock	Arkansas	2	139
Los Angeles	California	5	800
Natchez	Mississippi	10	300
New Orleans	Louisiana	23	1,172
Newark	New Jersey	2	250
New York	New York	54	13,658
Oklahoma	Oklahoma	5	100
Omaha	Nebraska	7	577
Providence	Rhode Island	4	305
Rochester	New York	12	4,000
Rockford	Illinois	2	98
St. Paul	Minnesota	1	80
St. Cloud	Minnesota	2	89
San Francisco	California	28	9,432
Toledo	Ohio	4	266
Trenton	New Jersey	13	1,946
Tuscon	Arizona	4	500
Wheeling	West Virginia	10	474
Wichita	Kansas	1	20
Wilmington	Delaware	1	600
TOTAL		258	48,724

*Public Schools taught by Sisters.

While the total number of returns from questionnaires is not large, it must be remembered that one report sometimes represents an entire system of schools conducted by a particular religious community, like the Holy Family Sisters in San Francisco, or by an organized lay society as the Theta Pi Alpha in New York City. The following table is a sample of Catholic activity in a week-day religious school program.

WEEK-DAY RELIGIOUS SCHOOLS CONDUCTED BY THE SISTERS OF THE HOLY FAMILY IN SAN FRANCISCO, 1927.

Parish	*Pupils*	*Periods*	*When*	*Where*	*Religious Teachers*
SAN FRANCISCO			Week-Days	Parish Hall	
S.S. Peter and Paul	1,215	7	2:30-4:30		7
St. Francis	322	3	" "	" "	4
Our Lady Guadalupe	245	3	" "	" "	5
Holy Cross	235	3	" "	" "	5
Cathedral	89	2	" "	" "	3
St. Cecilia	171	3	" "	" "	4
St. Emydius	300	3	" "	" "	4
Corpus Christi	544	5	" "	" "	5
Epiphany	661	4	" "	" "	3
St. Kevin	550	4	" "	" "	2
St. Michael	402	4	9:00-10:00	" "	2
St. Philip	400	2	A.M. Sat.	" "	2
Nativity	—	1	" "	" "	2
St. Peter	496	6	" "	" "	2
Sacred Heart	160	1	" "	" "	4
St. Thomas	184	1	" "	" "	2
St. Elizabeth	618	4	" "	" "	2
Visitation	284	3	" "	" "	3
All Hallows	400	4	" "	" "	4
SUBURBS					
All Souls	398	3	" "	" "	3
St. Bruno	199	4	" "	" "	2
St. Maximus	329	3	" "	" "	3
Holy Angels	278	3	" "	" "	2
St. Catherine	331	3	" "	" "	5
St. Matthew	394	4	" "	" "	3
Mt. Carmel	156	3	" "	" "	2
St. Patrick	107	2	" "	" "	2
St. Peter Martyr	600	3	" "	" "	2

The "Sponsors," a society of secular teachers help the Sisters in teaching these children.

Cities, Towns and Rural Districts Reporting One or More Catholic Week-Day Religious Schools, 1926–27.

The number following the names indicates schools surveyed.

Arizona
Nogales (1)
Flagstaff (1)
Prescot (1)
Yuma (1)

Arkansas
Scranton (1)
Hattieville (1)

California
San Francisco & Suburbs (28)
Los Angeles (5)

Connecticut
Hartford (1)
New Britain (1)

Delaware
Wilmington (1)

Idaho
Boise City (1)

Illinois
Chicago (5) out of many
Batavia (1)
Springfield (1)
Polo (1)

Indiana
Gary (5)
Celestine (1)
Dover (1)
Ferdinand (1)
Fulda (1)
Jasper (1)
Mariah Hill (1)
Milhousen (1)
New Alaska (1)
Oldenburg (1)
St. Anthony (1)
St. Henry (1)
Starlight (1)
St. Joseph's Hill (1)
Dearborn Co. (1)
St. Mary-of-the-Knobs (1)
St. Meinrad (1)
Franklin Co. (1)

Indiana
Schnellville (1)
Siberia (1)
Yorkville (1)

Iowa
Shenandoah (1)
Council Bluffs (1)

Louisiana
New Orleans (23)
Alexandria (1)

Michigan
Detroit (23)
Bay City (2)
Grand Rapids (3)

Minnesota
Brandon (1)
Elk River (1)
Northfield (1)
Duluth (1)

Montana
Frenchtown (1)

Mississippi
Ocean Springs (1)
Bayou Porto (1)
Kiln (1)
Rocky Hill (1)
Fenton (1)
Vidalia (1)
Pineville (1)
White Cypress (1)
Lozana (1)
Bayon La Croix (1)

Nebraska
Scottsbluff (1)
Omaha (6)
Gibson (1)

New Jersey
Morristown (1)
Jersey City (6)

New York
New York City (54)
Buffalo (2)
Rochester (12)

Ohio
North Baltimore (1)
Port Clinton (1)
Van Wert (1)
Sandusky (1)
Cleveland (1)
Cincinnati (1)

Oklahoma
Oklahoma City (5)

Rhode Island
Providence (4)

South Carolina
Charlestown (2)

Texas
Dallas (1)

West Virginia
Wheeling (7)
Buchannon (1)
Century (1)
Adrian (1)

Wisconsin
La Crosse (1)

Wyoming
Cheyenne (1)

The above is a fair indication of the progress of the week-day religious school movement among Catholics. While these statistics do not purport to be a complete and exhaustive reckoning,

nevertheless they will serve to give a satisfactory sample of the present status of Catholic Week-Day Religious Schools.

The Extent of the Questionnaire—That an adequate impression may be gained of the information sought from the various week-day schools, we submit a facsimile of the questionnaire used in our study, which will give the reader an idea of the evidence upon which our conclusions are based.

A Questionnaire on the Status of Catholic Week-Day Religious Schools

1. Is Week-Day Religious Instruction given to Catholic children attending the public schools in your city?.....
2. If so, under whose auspices (*a*) joint committee of pastors?..... one pastor only?.....diocesan representative?.....
3. From how many parishes does the school draw pupils?.....
4. How many periods a week?.....How long are the periods?.....
5. When are the classes held—Before?.....During?..... After school period?.....
6. Where are the instructions given—Public School?..... Church?.....Somewhere else?.....
7. Average number of pupils in attendance.....boys?.....girls?.....
8. Number of grades: Elementary.....High School.....
9. Average number to each grade.....
10. Teachers: Priests....Brothers....Sisters....Lay (men)....(women)...
11. What texts are used?..... .....
12. What methods are followed?.....
13. Does the presentation of subject-matter in the high school differ radically from the Elementary, if so, how?..... .....
14. Is there any provision for visual instruction?.....Are text-books needed for the Catholic week-day religious school?.....
15. What system of recruiting is followed?.....
16. Do parents show a genuine interest in the spiritual welfare of their children, as would be displayed through their volunteering to enroll their children, or must they be constantly urged to give some thought to the matter?..... .....
17. Do parents consent readily to have their children attend?.....
18. Are reports on the school standing of their children sent to parents regularly?.....
19. How do you determine that the report has come to the attention of the parent? ....
20. Is there a definite system of promotion?.....
21. Is there regular home work?.....
22. Is there a definite training in worship?.....
23. What is the plan of the course?..... (*Send in a mimeographed or printed copy if available for distribution*)
24. What is the aim of the course?.....fundamentals only?..... .....General knowledge, etc..... ....
25. Does attendance at week-day religious instruction interfere in any way with attendance at the parochial school?..... ....

26. In your opinion do you accomplish as much or more with the week-day religious school as with the Sunday school?.....
.....
.....
27. Do you think that Catholics should cooperate with other denominations in the conduct of week-day religious education programs? (Do not answer yes and no, give reasons).....
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.....
28. Who finances the school?.....How is money secured: campaign?
.....current revenues of parishes?.....expenses underwritten by interested parties?.....
29. Cost of maintaining school: Rent?.....Teachers' salaries?.....
30. Problem of discipline?.....As good, better or worse than standards of local day schools?.....disciplinary methods in use?.....
31. Problem of attendance: Regularity?.....

.....
(*Name the title of person answering this questionnaire*)

Address.....Official title.....
Remarks—(Please enumerate here any objections you have to certain phases of the movement, suggestions for more effective organization, or certain points in the study you think should receive particular attention or special emphasis.)

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In tabulating the returns of the questionnaire we have rearranged the topics from the view-point of administration, curriculum, and methods in teaching.

Administrative Problems—The Catholic week-day religious school is decidedly a parish affair. The common practice is to have instructions given in each parish separately under the auspices of the pastor, assisted by religious and secular teachers. Like all parish activities, the week-day classes are supervised by the pastor, even when the classes are managed by the Catholic Instruction League or the Theta Pi Alpha. The schools replying to the questionnaire are unanimous in saying that one period a week is unsatisfactory, and whenever possible, arrangements are made to have at least three periods, not counting Sunday.

NUMBER OF CLASS PERIODS IN CATHOLIC WEEK-DAY RELIGIOUS SCHOOLS, 1925-26.

Two hundred and seventy-eight schools report as to the number of periods.

Periods per week	*Number of Schools*	
7	1	0.35%
5	22	7.91%
4	34	12.22%
3	65	23.38%
2	31	11.16%
1	125	44.96%

It will be observed that 125 schools, or 44.96 per cent, report one period. Various conditions are responsible for this fact, especially when the classes are held during school time. Many public school authorities think that one period is sufficient. To grant more would be encroaching too much on public school time. The fact remains, however, that 44 of the 125 schools reporting only one period are schools conducted in free time. It is encouraging to note that the remaining 238 schools, held after school hours, are conducting two or more periods a week.

The length of the class period in religion varies from thirty to ninety minutes, with the following distribution among the 278 schools.

Periods in minutes	*Number of Schools*	
30	26	9.36%
40	43	15.46%
45	136	48.92%
50	20	7.19%
60	51	18.32%
90	12	4.32%

Experience seems to indicate that thirty minute periods are too short for the best school work. However, in a thirty minute period, given regularly every day, a teacher has a better opportunity of correlating religion with every day experience, than in longer periods at less frequent intervals. Moreover, half-hour periods are less likely to tire the pupil, especially if class is conducted after the close of the regular school day.

The hours during which classes are held is a very important feature in the week-day religious school program. Two hundred and seventy-eight schools indicate the time their classes meet.

Time of meeting	*Number of schools*	
Before school hours	23	8.27%
During school hours	44	15.82%
After school hours	164	58.99%
On Saturday morning	34	12.23%
Both during and after school hours	1	0.35%
During school hours and on Saturday	12	4.32%

The above table shows that all classes in 164 out of 278, or 58.99 per cent of the schools are held after school hours. All classes in 44 schools, or 15.82 per cent, are held during school hours; the classes in 70 schools, or 25 per cent, are held at different times, such as on Saturday morning and before and after public school time. It is evident that the popular time for Catholic week-day classes in religion is after school time. When held at this time there is usually no co-operation on the part of the public school. Some public school teachers, however, teach these after-school classes. When such is the case, these teachers see to it that the Catholic children are on hand for religious instruction. But where the public school teachers are not interested the problem of transferring the pupils to the week-day church school is not so easy. In many places the public recreational center, operating after school hours, is an attraction which draws some children away. As a rule, children are exhausted after the long school day, and their physical condition is not favorable to good work. Then, too, other features, such as the short days of the winter season, distance from home, weather conditions, music lessons and paper routes make after-school hours undesirable.

While the early morning period is more profitable from a pedagogical standpoint, it is unsatisfactory in other respects. The usual length of the period is thirty minutes. Figuring on tardiness, which is bound to occur, the time is too short, especially when it is not a daily class. Saturday morning is the best period from several points of view. The children, being refreshed in mind and body, can give closer concentration, whereas after school they feel fatigued and are not inclined to be attentive. The longer period gives opportunity for a varied program, drill, singing, oral instruction, and social activity, and for the pupils and teachers to become better acquainted. From another point of view the after-school classes secure more faithful attendance, as the child becomes used to "his day" for religion and comes to class directly from school, whereas, not being accustomed to go to school on Saturday morning, he is more apt not to make a start that day. Again parents often need or claim to need the help of the children on Saturdays. When all factors are taken into consideration, the most desirable time for holding the week-day religious classes seems to be during "released time" from the public school day.

The schools covered by the questionnaire show that the majority of Catholic week-day schools are held in places connected with the church.

Place of meeting	*Number of schools*	
Public school buildings	2	0.72%
Parochial school buildings	93	33.45%
Church	81	29.13%
Parish hall	46	16.54%
Private homes	12	4.32%
Box cars	7	2.51%
Centers built for the purpose	15	5.39%
Mission chapels	15	5.39%
Vacant stores	6	2.15%
Knights of Columbus building	1	0.35%

The above table shows that the three kinds of buildings most commonly used by Catholics for week-day religious instructions are parochial schools, churches and parish halls. Ninety-three schools, or 33.45 per cent, hold their sessions in the classrooms of the parochial school. In one city the pastors having parochial schools dismiss their children a short time before the arrival of the public school children who are then assigned to the classrooms according to their grade standing.[1] Without doubt this is the better arrangement, and more suitable for efficient teaching. The 117 schools reporting that classes are conducted either in church or in the parish hall offer good reasons for this procedure. In many cases it is because they have no parochial school. Other parishes which have a school cannot accommodate the public school children if the religious instructions are given during the school hours. In rural districts the children are assembled in private homes, vacant stores, garages or other convenient places near the school.

Grading and Promotion of Pupils—Two hundred and seventy-eight schools answered as to the number of grades taught.

Number of grades	*Number of schools*	
5	144	51.79%
6	68	24.46%
8	66	23.74%

This tabulation shows that 144 schools, or 51.79 per cent, divide the children in groups called respectively—(a) Prayer class, (b) Confession class, (c) First Communion group, (d) Confirmation class, (e) Perseverance class. The remaining 134 schools, or 48.20 per cent, follow the usual public school grading.

Fifty schools, or 17 per cent of those answering the questionnaire, are aiming at a definite system of promotion. The schools which adopt the public school grading as a standard have special classes for those children who are deficient in the knowledge of

[1]New Britain, Conn.

their religion. These classes prepare for the sacraments of Penance, Holy Eucharist, and Confirmation. When the special pupils have received these sacraments they enter a class corresponding to their grade in school.

While it may be advisable when forming the classes, in order to have some guide for action, to take into consideration the grade attended in the common school, still this cannot be made an absolute rule of action. Other factors, such as age, size, and intelligence, should also be considered, in the formation of the first class until better acquaintance of the children reveals a more satisfactory means of grading. This method would prevent discouragement in the older and larger but less intelligent pupils. It would also assist in arresting the inclination to discontinue attendance. The deficiency of knowledge that is sure to manifest itself can be partly supplied by frequent reviews of the work of the preceding grades.

Should this procedure be found impracticable and one be forced to begin to build from the very foundation, rapid advancement and frequent promotions might be held out as a reward for good work and becoming conduct. No promotion, however, whether it be monthly or yearly, should be made without satisfactory proof of the pupil's ability to take up more advanced work. This proof should consist in a written test made just as serious as examinations for promotion in secular studies.

One difficulty experienced in some schools, in the way of promotion, is the constant shift of population. In large cities the change of residence is as high as 20 per cent annually. Thus in a few years the children who have been attending regularly may be scattered throughout other sections, while new comers may apply who have come from parishes wherein little attention was given to the religious training of public school children. In a community which remains stable there may be more success in keeping the same group and advancing them steadily until they are fit for graduation.

Home Studies—Two hundred and seventy-eight schools report concerning this item.

Lesson preparation	*Number of schools*	
Written work	23	8.27%
Memory work	195	70.14%
No home study	60	21.58%

In 218, or 78.41 per cent, of the schools reporting, lesson preparation at home is required. However, this does not necessarily

mean that 78 per cent succeed in having their requirement met. In 23 schools, or 8.27 per cent, this home study consists of a written composition, the usual topic being the sermon on the Sunday Gospel. This assignment is given to the senior members, i.e., the grammar grades. For the juniors, i.e., the intermediate or primary grades, the usual home work consists in memorizing prayers and questions and answers of the catechism. Sixty schools did not assign any particular lesson or problem for home work. The reason alleged for this procedure is that it is impossible to get children to study catechism at home, except in the case of the feverish preparation for First Communion. Hence these teachers rely almost entirely on class work.

In some schools, in order to get children interested in studying at home, holy pictures, medals, and other devotional objects are given for a perfect recitation. "Lesson Tickets" are distributed. Every time a recitation of home studies is creditably made the lesson ticket is marked by the teacher. When the child presents such a ticket with a full score he is entitled to a merit badge. This experiment has been found to stimulate interest in home study, for the children are eager to win the coveted reward. Other schools are particularly chary in the distribution of gifts. They desire the children to come to religious instructions for spiritual reasons and not for what they may get in a material way.

Reports—One hundred and seventy-three schools out of 278 schools reporting notify parents or guardians, by a monthly record, as to progress in studies, attendance, and deportment of their charges. These report cards are signed by parents or guardians and returned to the teacher. As a general rule the parents are anxious that their children receive religious instruction. Only twenty schools out of 278 indicate that parents are indifferent, and need to be constantly urged to send their children to the week-day classes in religion. The remaining 105 schools did not furnish data on the system of reporting. Owing to lack of information, we are unable to say what means are used to notify the parents of the child's progress.

Attendance—The attendance record in 215 week-day schools runs well over 90 per cent of public school attendance. The remaining 63 schools average 80 per cent of the public school attendance. It is well known that attendance of week-day classes is best in schools held during public school time. The absentees are checked up each time and a report sent to the public school

authorities. Hence the regular attendance of week-day classes held during public school hours is generally 100 per cent.

Discipline—All the schools replying to the questionnaire state that the discipline and the conduct of the children in week-day classes are on a par with the public school. Punctuality is not a serious problem when the children are excused for religious instruction during school hours. Some, of course, are not on time when classes are held immediately after school, but these cannot be chided because then tardiness is usually due to the late hour at which they are dismissed from the public school.

System of Recruiting—Two hundred and seventy-eight schools specify the means employed to get the children to attend the week-day classes.

Means taken to reach children	*Number of schools*	
Public school teachers	55	19.78%
Parents sign cards	44	15.82%
Personal calls by Clergy and Social Workers	64	23.02%
Encouraging children to tell others	110	39.56%

The above table indicates that the children themselves are the best recruiting agents for the week-day religious classes. One hundred and ten schools rely on the efforts of the children to interest others and bring them to religious instructions. The secret of success in such schools lies in the interest the pupils take in the work. Children, more so than grown folks, are adverse to doing things they do not like. From experience it has been learned that the children who like the week-day religious instruction class are very enthusiastic in recruiting for the school. It is not at all probable that a dry, tiresome, hour of religion will create such conditions, neither will it make our holy religion attractive.

Sixty-four schools state that the pastor makes a census of the parish. The names of the children who attend week-day classes are checked. Parents, whose little ones do not attend, are then notified. When the classes are held during "released time" the parents sign a card. In 44 schools this plan has worked out well.

In 55 places the Catholic teacher in the public school gives a list of Italian and other foreign-speaking children of Catholic parentage. A social worker does the follow-up work, and invites the children to come to the week-day religious instruction class. The system followed by the "Parish Visitors of Mary Immaculate," referred to in chapter I, is most effective in locating and getting Catholic public school children to attend week-day religious instructions.

Teachers—The number of teachers engaged in actual week-day work in two hundred and seventy-eight schools totaled 1,252. These were catalogued as follows.

Teachers	*Number of schools*	
Priests	22	7.91%
Seminarians	8	2.87%
Sisters	52	18.70%
Public school teachers	185	66.54%
Other women	9	3.24%
Laymen	2	0.72%

The above table shows that in 30 schools, or 10.78 per cent, 174 priests and seminarians taught the classes. In 194 schools, or 69.78 per cent, 875 public school teachers, college students and married women with teaching experience did the teaching. Three hundred and ninety-five Sisters taught in 52 schools.

The question of teacher training was not included in the questionnaire; nevertheless a statement on what is being done to prepare the teachers was obtained from the representative schools included in our study. In the case of the religious teachers, engaged in week-day school work, all without exception had a course in methods of teaching religion. As a rule, every Sister during her novitiate days receives an intensive training in methods of conducting a catechism class. Especially is this true of communities established for no other purpose than to give catechetical instructions to public school children. Hence it can be safely said that the Sisters have some preparation for the work.

Training the Secular Teachers—An effort is made in San Francisco and in New York City to provide special classes for secular teachers to equip them for the week-day religious work. Last year, 1926, the Sponsors, a confraternity of secular teachers organized in San Francisco, attended a course given in the auditorium of the Holy Family Convent. The course included lectures on Principles of Teaching Religion; Explanation of Diocesan Course of Study for Children not attending Catholic Schools; Model Lessons in Christian Doctrine and Bible History; lectures on the New Testament and on the Acts of the Apostles, illustrated with slides; Demonstration work with groups of children, and Psychology of childhood. In each parish the lay teachers are assembled now and then after Mass and Catechism on Sunday for lectures on methods of teaching and discussion on problems of attendance, discipline, and attention.

During 1925–26, the members of the Theta Pi Alpha followed a course in methods at the Cenacle Convent, New York City.

The course given at the Cenacle is the inductive method of teaching religion, which method is generally used in teaching other subjects in public schools. In connection with the course, the text books of religion, edited by the religious of the Cenacle were studied. While the bulk of students taking the course are already trained and experienced public school teachers, yet they realize that when it comes to teaching religion a special training is required in order to make application of the scientific principles of general education to teaching the doctrine of the catechism. From the fact that a teacher is a normal school graduate and a success in teaching secular studies, it does not follow that she will be proficient in the teaching of religion. Some, while they apply their knowledge of psychology and pedagogy to the teaching of arithmetic, language, geography and history, seem to forget that knowledge when it comes to the teaching of religion. The plan of having group conferences of teachers, as well as individual conferences, adopted in San Francisco, to prepare the secular teachers for week-day schools is within the reach of every society engaged in this work.

Finance—Catholic week-day religious schools in connection with the church are financed by the parish. The parish supplies the building, the class equipment, heat, light, and janitor service. Outside the cost of textbooks, and first Communion outfits for poorer children, the expenditures of the school are small. The teachers working in Catholic week-day schools receive no salary. They take up the work, not for remuneration, but in a spirit of sacrifice, for the greater honor and glory of God and to render a service to the church. Over and above service, the secular teachers in many places supply catechisms and, give of their own accord, holy pictures and other gifts to the children for satisfactory work. But as the majority of these week-day classes do not keep a record of money expenditures, no definite statement can be given as to the actual cost of maintenance.

SUMMARY

From a survey of the data presented in this chapter it appears that the necessity of providing week-day religious instruction to Catholics attending public schools has called forth widespread and various activity. A questionnaire, especially prepared to obtain information on the extent of the work and the methods employed, elicited replies in three cases out of five, the responses

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coming from 40 dioceses, representing 23 states, or 278 schools with a total enrollment of 48,724 pupils.

It is evident from the replies that these schools are parish undertakings supervised by the pastors who employ the aid of secular or religious teachers or both. The number of class periods each week varies from one to seven, about forty-five per cent favoring the former number. This is not due to the fact that one period is believed satisfactory. On the contrary, it is the general belief that one period is not enough but circumstances will permit no more. The length of these periods ranges from thirty to ninety minutes, with about half the number of schools compromising on forty-five minutes. A shorter period is effective when classes are conducted daily, but not otherwise. Investigation of the time of day at which the classes are held reveals that after-school hours are most popular. There are difficulties to be encountered whatever time of day is selected, some from the physical and psychological condition of the pupils, some from public school authorities, and some from want of vigilance on the part of parents.

The parochial school building and the church are the most commonly used centers for the conducting of the classes. In some cases, pastors have requisitioned K. of C. buildings, parish halls, private dwellings, mission chapels, and even box cars.

The problem of grading the pupils has been met in most instances by the institution of five grades, generally designated as Prayer, Confession, First Communion, Confirmation and Perseverance Classes. The regular public school grading has been followed in the other cases, but all found it necessary to give intensive instruction preparatory to First Communion and Confirmation. A fixed system of promotion is not widespread, only 17% reporting its adoption. The inevitable change of population and the woeful lack of even rudimentary knowledge of things religious make it difficult to pursue a systematic schedule of advancement such as is possible in the ordinary school.

Most of the the work which the children are given, in fact, 70% of it, is memory work. Home study is seldom taken seriously and written work is advisable for the older students only. The distribution of prizes and awards for special application is employed frequently, but it is also criticized as inculcating unworthy motives. Of the 278 schools under observation, 173 are accustomed to issue reports of the progress being made. These reports, intended for parents or guardians, must be signed by the responsible persons, most of whom, according to our information,

have been eager to cooperate in this way. Some sections, however, report a serious lack of interest on the part of the parents.

It has been found that attendance is best at those schools where religious instruction is held during public school hours. These usually show 100% efficiency. But at no centers is the attendance markedly poor; on the contrary, 215 schools maintain an attendance which is equal to 90% of the Catholic children attending public school, and 63 others, 80%. Discipline is observed no less than in other types of school work, but punctuality is a problem where a transfer from one building to another is required. It has been found that the children themselves are the best recruiters, and this means is generally employed. Others depend upon cards signed by parents, public school teachers, or personal calls by the clergy or social workers.

All told, there are 1252 teachers engaged in this religious instruction, distributed in 278 schools. Of these, 185 schools depend upon public school teachers, some of them, as in San Francisco and New York, belonging to organizations preparing them especially for this work. Sisters are the teachers in 52 schools, and in the rest the classes are conducted by priests, seminarians, lay-men, and women other than school teachers. Some sort of preparation is given in almost every case, so that the standard maintained is invariably high. The parish supplies the necessary financial support, but, lacking definite figures, we cannot offer an estimate of the costs of these schools. The teachers do not receive remuneration, but other costs such as heating, janitor service, etc., are considerable.

CHAPTER IV

CURRICULA IN CATHOLIC WEEK-DAY RELIGIOUS SCHOOLS

The selection and organization of a course of studies for Catholic week-day religious schools constitute as important an administrative problem as any of those considered in the preceding chapter. In fact, it might be considered paramount; for without a scientifically graded curriculum no lasting progress in religious education is possible.

The task of drafting a new course of study for these week-day schools is an extremely difficult venture, and one which can be carried out only by the whole teaching force under the guidance of competent school authorities. It is not the purpose of this study, therefore, to build a curriculum, but rather to offer some constructive suggestions to those engaged in this all important work.

Present Curricula—To acquaint the reader with the current curricula in Catholic week-day religious schools, we submit the findings obtained from our survey of 278 such schools. The following objectives, listed in the returns from our questionnaire, may be classified either as primary—those which seek to provide a moral foundation on Christian teachings; or secondary—those which stimulate the practice of truths learned, by the practice of devotions and Christian living.

Aims	*Number of Schools*	
To make practical Catholics	131	47.12%
To prepare for Sacraments	103	37.05%
Elementary knowledge of truths and of practice	5	1.79%
Thorough religious instruction and love for liturgy	13	4.67%
Practical instruction with fundamentals	14	5.03%
General knowledge of religious facts and liturgical practice	12	4.31%

A glance at the above list of aims indicates that there is a general agreement among directors and teachers of Catholic week-day religious schools as to the reason for holding these classes in religion; but these aims, as expressed, are vague and consequently hard to appraise. However, it can be said that every Catholic week-day religious school believes in doctrinal instruction as a

basis for moral conduct. This procedure is in accordance with Catholic psychology, which teaches that knowledge is a prerequisite to willing. In other words, the will of the child is drawn only to those things which it knows. The aim, therefore, of all Catholic religious instruction is to present the truths of faith and its practices under such an attractive aspect as to win the adherence of the will.

Plan of Studies—Our questionnaire contained a very definite question asking information in regard to the plan of studies followed in our week-day schools. Sixty schools report that the schedule was still in the process of construction, consequently they had no printed syllabus to offer. Seventy-five schools failed to fill out the blank. The remaining 143 schools submitted an organized program. The following specimen page is typical of the curricula in these schools:

COURSE OF STUDY IN RELIGION FOR CHILDREN OF ELEMENTARY AND GRAMMAR GRADES WHO DO NOT ATTEND CATHOLIC DAY SCHOOLS

SECOND YEAR

PRAYERS:

Review prayers taught in preceding year. Add Confiteor. Acts of Faith, Hope and Charity.

N.B.—Attention should be paid to accuracy and correct enunciation.

BIBLE HISTORY:

Old Testament: Adam and Eve. Fall. Punishment. Cain and Abel. Noah. The Deluge. The Rainbow. The Tower of Babel. Abraham, Isaac, Joseph, Moses. Giving of the Commandments.

New Testament: The Angel and Zachary. Annunciation. Visitation. Nativity. The Shepherds. The Circumcision. The Presentation. The Wise Men. The Massacre of the Innocents. The Finding in the Temple. John the Baptist. The Temptation. Calling of the Apostles. The Last Supper. Passion. Death. Resurrection and Ascension. Coming of the Holy Ghost.

CATECHISM:

As in Sunday School Catechism, Second Year.

N.B.—During the first two years the emphasis is less upon the Cathechism than upon the Bible narratives. The questions should be thoroughly developed through Bible stories and other means before the children are required to memorize.

ORAL INSTRUCTION:

More detailed instruction on Original and Actual Sin. Special preparation should be given for Confession and Holy Communion. Elementary instruction on the Mass. Attention at Mass. Regularity of attendance and punctuality. Obedience to parents, superiors, teachers. Respect for Clergy, Religious, aged persons, sacred places and things.

LITURGY AND DRILL:
As in First Year.

HYMNS:
As in Sunday School Catechism, Second Year.

(Course of Study in the Archdiocese of San Francisco, 1924.)

The foregoing course of study is to be considered only a guide for the teacher and no hard and fast rules are laid down for carrying out its prescriptions to the very letter. The make-up of the course comprises doctrinal instruction based principally on the catechism, the Bible and Church history. The catechism is the basic text in all Catholic week-day religious schools. The reason for this is that it contains all the necessary truths of faith and bears the seal and sanction of the Church. As a general rule the doctrinal content of the elementary course is practically identical with that given in the catechism. Consequently teaching the catechism is an essential part of the program.

Bible—This branch of religious study receives special attention in the above outline of studies. While the Bible is not used as the basic text, selected portions of it are constantly employed to illustrate the dogmatic statements of the catechism. For example, when teaching the dogma of original sin, the history of the fall of our first parents is studied in order to prepare the minds of the children for this doctrine. Most of the dogmatic statements of the catechism are explained in this way by the scriptural text. In this particular course the parts of the Bible chosen for special study are selected so as to coincide with the principal feasts of the Church. The story of Christ's birth and infancy is learned during the Christmas season; Our Lord's public life and Passion are studied in Lent; and the parts referring to His glorious life occupy the time after Easter. This procedure makes for correlation which is desirable in all education.

Church History—The parts appointed for study in an elementary course are selected with a view to correlation. In other words, historical happenings and personages are studied in order to furnish a background for an intelligent understanding of the doctrines of the catechism. To illustrate, in connection with the development of the doctrine of the Immaculate Conception, incidents such as the apparitions of the Blessed Virgin at Lourdes are studied. But the study of incidents and the memorizing of dates without any direct bearing on the other content are not appropriate in an elementary week-day religious school.

The above curriculum also provides for practical application of the truths learned. The aim of this course, as we have already stated, is to communicate to the children an intelligent understanding of the truths of faith and to render this knowledge functional in their daily lives. The ultimate aim, therefore, is to insure Christian conduct. The means employed to have the doctrinal teachings of Jesus function in the lives of the children are: liturgical practices and devotions, the formation of a right conscience, and the training of the will.

Liturgy—The study of liturgy, as it is outlined for the grades, embraces the ceremonies of the Mass and the rites employed in the administration of the sacraments. The chief purpose of this study is to create an intelligent appreciation of the religious practices of the Church. It is within the scope of the present curriculum to form the proper attitudes of reverence and love for the services in the Church, to enable the children to assist with a better understanding at the devotional exercises and to receive the sacraments with greater profit to their spiritual life. Hence the curriculum specifies that the children be habituated, by practice, to attend the services. It provides for worship periods during which the children are trained to recite the rosary, to make visits to the Blessed Sacrament, to make the stations of the Cross, and to assist at Benediction. Provisions are likewise made for attendance at Mass on Sundays and the frequent reception of the sacraments.

Formation of Conscience—According to the curriculum under consideration, the duty of the teacher is to guide the child in judging right from wrong. In learning the truths of faith the child should be taught that these truths are the rules of Christian conduct. The training of conscience means nothing more than developing a habit of using these rules in real life; and this habit is acquired by application to concrete cases. It is by constant exercise in doing things from supernatural motives, and in judging of action by supernatural standards, that the child's reasoning faculty or conscience is formed rightly, and he is led to judge and act in accordance with the light of faith.

Training of the will—In the above course of studies, the teacher is instructed how to proceed in her formal teaching so that the lessons and practices influence the child's will. "All human activity depends upon motives and each one's character takes its bent from the kind of motives that actuate him. To develop Christian character in the children, therefore, it is necessary that

they should find inspiration for their actions in Christian motives or motives drawn from faith. . . . When the activities aroused by the will in response to supernatural motives are converted into habitual tendencies or habits, the result is what we call Christian character. Habits are formed slowly and only by constant repetition, and hence side by side with the presentation of right motives must go the personal practice of the children."[1]

Class Program—The one hour period of religious instruction is arranged as follows. Each quarter is marked by the sound of a bell or similar signal.

A. Opening Signal.
   Concert recitation
   Hymn
   Picture Lesson

The children stand at attention, recite the opening prayers and sing the first hymn. Then they are seated for the picture lesson.

B. Second Signal
   Hymn
   Drill

The children stand, sing the second hymn, and are put through the drill, being seated or standing as the occasion demands.

C. Third Signal
   Concert recitation
   Hymn
   Simple instruction

The children stand for the concert recitation, sing the third hymn, and are seated for the instruction.

D. Fourth Signal
   Hymn
   Catechism

The children stand, sing the fourth hymn, and are seated or stand for the catechism according as the teacher wishes.

E. Closing Signal
   Hymn
   Notices
   Concert recitation, dismissal

The children stand, sing the fifth hymn, the teacher or principal gives such instructions or notices as may be called for, the closing prayers are recited and the class is dismissed.[2]

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[1] *Course of Study in Religion, Archdiocese of San Francisco*, Introduction.
[2] See *Course of Study in Religion*, San Francisco.

The syllabus outlined in the above pages is drawn up and its contents gauged to meet the requirements for a one-hour period once a week during a school year of eight months. Inasmuch as the conditions existing in week-day schools are not uniform throughout the country, this curriculum gives only the minimum requirements. Where it is possible to assemble the children for two or more periods a week the course might be supplemented with other materials.

Measured from the view-point of modern standards for religious education, the present curriculum would be considered incomplete in its provision for religio-social activities. No mention is made of the various types of missionary endeavors, as, for instance, mite boxes, contributing to orphan funds and other charitable works. Too few indications are noted for interesting pupils in the many-sided program of parish life. This does not mean, of course, that these activities are overlooked in practice. Anyone acquainted with the actual working of a religious instruction class knows that as much attention is given to developing in the child the practical side of religion as to teaching him doctrinal truth. However, lest some less-experienced teacher overlook this point, provision should be made in a syllabus for religious activities in connection with the intellectual religious formation.

Textbooks in Catholic Week-Day Religious Schools

The following table gives the series and individual texts in actual use:

Names	*Number of Schools*	
Baltimore Catechism	161	57.91%
Kinkead	2	0.71%
Deharbe's	3	1.07%
Duffy's	1	0.35%
Faerber	3	1.07%
Spanish	2	0.71%
Catholic Instruction League Catechism	32	11.51%
Mac Eachen's Course in Religion	24	8.63%
Child Jesus Series	50	17.98%
BIBLE AND CHURCH HISTORIES		
Schuster's	38	13.66%
Gilmore's	111	39.92%
Benziger's	33	11.87%
Meditations for God's Loving Children	50	17.98%
History of the Most Wonderful Promise ever Made	46	16.54%
SUPPLEMENTARY TEXTS		
Visible Church	7	2.51%
Heart of a Child	63	22.66%

The above table shows that 161 schools use the Baltimore Catechism. In 93 schools one or another of the many types of catechisms is used. Hence in 254 schools, or 91.36 per cent, the basic text of the curriculum is the catechism. The remaining 24 schools use a graded series. The Bible in some form or other is studied in all the schools, but only 70 schools report the use of supplementary texts.

The question—"Are textbooks needed for the Catholic week-day religious schools"—was answered by 252 schools. Two hundred and forty-seven replied in the affirmative; the other twelve suggested the catechism. Some of the comments of teachers are:

> We need graded texts such as we have in other subjects.
> Yes—a great need—a textbook for each year of elementary course.
> Yes—with more simple wording and brief explanations.
> Yes—a series of texts embodying doctrinal information and suggestive of means to apply doctrine to problems of life.
> Yes—a number of texts embodying all the doctrine of the Baltimore Catechism presented so as to interest pupils.

From the foregoing remarks of teachers it is evident that there is some dissatisfaction with the present available texts. With these comments in mind let us examine the present curricula.

Catechism—When we speak of catechism, whether it be the Baltimore, Kinkead, or one of the many other editions, we generally mean a book of stereotyped questions and answers. The popular Baltimore edition, No. 2, for example, contains 421 questions and answers. These answers embrace the whole range of dogmatic and moral theology; in other words, they contain a summary of all the truths which a Catholic must believe and practice if he would live a truly Christian life. The doctrinal content, therefore, is safe and sound. We have no fault to find with it. In fact it could not be improved upon. However, we think the manner of presentation is faulty. The catechism contains all dogmatic and moral principles, but there is a tendency to give greater prominence to the dogmatic, leaving the cultural and social aspects of religion in the background. The general run of catechisms presents a condensation of the articles of faith, but in principle only, with no effort to draw them out to their logical and practical applications. In other words, practically every question and answer is a generalization, and for that very reason distasteful to the child mind, which can assimilate truth only in a particularized concrete form. Although it is within the child's power to learn the answers by rote, the understanding of them, as they are expressed, is difficult at this stage. Some

teachers claim that it is advantageous for the child to learn these answers by memory, inasmuch as in later years, after he has obtained a deeper knowledge of these truths by personal study or scholastic education, these technical formulas will flash into his consciousness and thus provide him with the best possible means of expressing these truths. But it is not a question of memorizing formulas so much as a problem of ministering to the present needs of the child. Unless present existing conditions are met, it is sure that future needs are not being served. The catechism may give information, but it does not train in conduct. Hence the catechism alone will not suffice as a text for week-day religious schools.

Several attempts have been made within the last thirty years to simplify the wording of the catechism and to phrase the answers in language that would be more intelligible to children. Among these we may mention the works of Rev. W. Faerber, of Rt. Rev. J. Bellord, of Rev. M. J. Duffy, of Rev. J. F. Jacobs, the Catechism of the Brothers of the Christian Schools, Catholic Instruction League Catechism, and the revised Baltimore edition published by W. H. Sadlier. Inasmuch as these catechisms give the doctrine in language suitable to the child, they are an improvement. They are, however, in the matter of organization mere replicas of the older type of catechism. In structure they follow the logical rather than the psychological approach, and because of this failure to recognize the fundamental principle that in teaching we must begin with the pupil's present capacities and life-interests and proceed psychologically, they cannot be accepted as first class texts in religion. The absence of other materials to illustrate and supplement the basic text, such as topics from the Bible, liturgy, literature, nature, music and art, is a serious defect. Then, too, because of the lack of suggestions for expressional activity, especially of a social character, it cannot be said that these newer catechisms are sufficiently balanced in materials to meet the present demands of modern religious education. As far as mechanical make-up is concerned these catechisms have little to recommend them except perhaps that they can be procured in book form.

A noteworthy project to construct a complete graded curriculum for Catholic week-day religious schools is now being worked out by the Religious of the Cenacle, New York City. Up to the present the doctrinal content is in process of adjustment. The questions and answers of the catechism are selected as a basis

upon which to work, because they are clear-cut and accurate expressions of Catholic belief. The Church insists on this definite form of teaching her doctrines because experience has taught her that vaguely formulated expressions of religious truths have a tendency to develop into heresy and thus corrupt and destroy the deposit of faith which has been intrusted to her. The tyro in sciences is taught certain laws and formulas, expressed in exact terminology, which constitute the basis for his knowledge of the science. Without this foundation he will never penetrate very far into its secrets. According to Catholic ideas, the answers of the catechism contain the laws and formulas of the child's religious life. They are not intended to comprise the whole of his religious training, but rather they are regarded as norms and principles to promote and direct aright his spiritual development. If these norms are absent or vaguely expressed, the spiritual growth is stunted.

The Religious of the Cenacle are publishing a series of books, intended for teachers, which are designed to enable them to prepare the minds of the children by suitable questions and by association with the familiar things of daily life so that the pupils can grasp the meaning of the question in the catechism. Before their printing in permanent book form the lessons are tried out and tested in the classes at the Cenacle in manuscript form. In this way materials unsuitable to and beyond the grasp of the children are deleted and other necessary adjustments provided for. To date, there are three series of lessons in use. "The Child Jesus Series" is used to prepare for First Communion. The second series is printed in book form, and entitled "Meditations for God's Loving Children." This is a text for the first year after First Communion. Its contents deal with the following topics—The Soul, Angels, Our First Parents, God the Creator, God the Father, God the Son, God the Holy Ghost, the Decree of the Blessed Trinity. The second book of this series, entitled "The History of the Most Wonderful Promise Ever Made," is the text used in the second year after First Communion. The lessons are a continuation of those developed in volume one. The nineteen lessons, based on Scripture, are closely related and trace the history of the promise of Redemption from the tragic scene in the Garden of Paradise to the glorious event that transpired in the cave of Bethlehem. The course is still in an experimental state. However, the lessons which have been put into print are indications that the work of the Religious of the Cenacle

will be of great importance to those interested in furnishing a suitable curriculum for week-day religious schools.

Mac Eachen Course in Religion—This course was compiled primarily for religious instruction in the parochial school. However, it is used also in some of the week-day religious schools. The series consists of a four-year course and presents a graded list of textbooks. The first and second courses are adapted to children in the primary and intermediate grades with a definite attempt to suit the materials and method closely to each age. In the third book the procedure becomes analytic. Here the problem method has been adopted. At the head of each division a proposition of Christian doctrine is given. This proposition is treated from the stand-point of life, the problems having been selected from the lives of the pupils. The objective of every discussion is the love of God for us. The aim constantly set forth in the treatment of the material in the third course is to carry the instruction over into such forms of expression as will result in Christian living. The fourth book deals in a particular manner with the expression of religion. The aim is to expand the spirit of Christian teaching. This concept is worked out particularly in reference to the universal brotherhood taught by Christ. The chapters are composed of three sections each. In the first the ideal of Christian life is portrayed. In the second is treated the manner of inculcating this ideal in little children. The third section deals with the manner of impressing this ideal upon our neighbor in general. The content of the whole course is based upon the truths of faith, Bible and Church history, liturgy, literature, biography, and nature study. What are probably the best pedagogical helps in the series are given in the teacher's manuals which go with each text. In mechanical form the series is on a par with the best texts, each course being published in a well-printed, attractively-bound volume.

The Mac Eachen series is, in fact, an important contribution to Catholic week-day religious school curricula. A fair criticism, as a whole, seems to be that it is a vast improvement on the old catechism. At least a definite attempt is made to render the teachings of faith functional and the pupil's religious activities are stressed. The subject matter is selected to meet the religious needs of the child and illustrative materials from various sources are abundant. The sequence followed in presenting the material adheres to the traditional logical order, and in this sense it can be said that the course does not measure up to the requirements for

the model text. Moreover, the social side of the child's life in reference to his religious education is not sufficiently considered.

It may be noted here that we have mentioned only the curricula in actual use in Catholic week-day religious schools. There are other modernized curricula of religious education followed in the parochial schools worthy of notice, such as the Course of Christian Doctrine by the Dolphin Press, Philadelphia, and the Series of Religious Readers by the late Rev. T. Shields. To evaluate these is outside the scope of this study. However, it may be said in passing that the very excellent method of Dr. Shields is, perhaps, the best from a modern educational standpoint. But as it was devised for parochial schools, with a view of correlating religion with all the subjects of the curriculum, it would be difficult to make use of it in its present form in the week-day religious school.

The foregoing analysis of the questionnaire has pointed out a number of defects in the curricula used in our Catholic week-day religious schools. It would be impossible to prescribe a specific remedy without a more detailed knowledge of local conditions. However, it may be profitable to set down some general suggestions based on the findings of scientific pedagogy. In drawing up a course of study for Catholic week-day religious schools we have the problem of providing for various cultural groups, with entirely different backgrounds of experience and training. From the very start we have to decide on a certain content, but more important is it to see how the mind of the child is prepared so that our content and the new truths will fit in with the setting of knowledge already there. Guided by the findings of psychology we shall distinguish between the content of the curriculum, together with its sequence, and the method of teaching. The latter we shall discuss in the next chapter, and now we shall deal only with the materials that should make up a course of study in a Catholic week-day religious school. In laying the foundation of such a curriculum Catholic principles of religious education should be followed, that is, provision should be made for suitable knowledge and information properly motivated so as to issue in Christian conduct.

Doctrinal Content—To give a general idea of the amount of Christian doctrine the average child is supposed to learn we quote from the Introduction of the Catechism of the Council of Trent. "The truths revealed by Almighty God are so many and so various that it is no easy task to acquire a knowledge of them, or,

having done so, to remember them so well as to be able to explain them with ease and readiness when occasion requires. Hence our predecessors in the faith have very wisely reduced all the doctrines of salvation to these four heads: The Apostles' Creed, the Sacraments, the Ten Commandments, and the Lord's Prayer.

"The part on the Creed contains all that is to be held according to Christian faith, whether it regard the knowledge of God, the creation and government of the world, or the redemption of man, the reward of the good and the punishment of the wicked. The part devoted to the Seven Sacraments teaches us what are the signs, and, as it were, the instruments of grace. In the part on the Decalogue is described whatever has reference to the law, whose end is charity. Finally, the Lord's Prayer contains whatever, can be the object of the Christian's desires, or hopes, or prayers. The exposition, therefore, of these four parts which are, as it were, the general heads of Sacred Scripture, includes almost everything that a Christian should learn."[1]

The doctrinal content is briefly summarized in the catechism. But as the catechism in its present form, as we have already stated, is not sufficient, we suggest that in writing a textbook other sources be used with the catechism. Among the religious sources the Bible is the most necessary. It contains a wealth of ordinary commonplace events which Jesus employed to teach His divine truth. Many things depicted on the sacred page illustrate and render concrete more abstract truths. As long as human nature remains what it is, graft can be pictured by the parable of the wicked husbandman and dissipation by the story of the prodigal son. A Scripture text substantiating the truth we wish to impart could form part of the memory lesson.

Church History—The historical side of Catholicism should be included in the curriculum, at least for pupils somewhat more advanced. Loyalty to the Faith and to the Church depends in a large measure on the attitude a person takes toward the Church. The more he knows about the Church and her influence on civilization throughout the ages, the greater will be his love and reverence for what she teaches. It is essential, therefore, to point out the part played by the Church in the establishment and perpetuation of the social institutions that mark the progress of Christian civilization. The historical data should be so arranged as to

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[1]McHugh and Callan, *Catechism of the Council of Trent.* (New York: Joseph Wagner).

instill a Catholic sense and develop an interest in the Church in Europe and Asia, as well as in the United States and one's own particular parish. The love of the local parish church should be broadened out to an interest in the Church everywhere. It is well to devise some plan by which children will think of the Church, not only as this church near their home, but also as an institution spread all over the earth. If the material used would develop a genuinely Catholic sense, the children's love for the Church must take special form, i.e., for the authority of the Church. In the Catholic Church it is not merely the multiplicity of her good works or her venerable traditions that makes an appeal; in back of all is the divinely given commission to lead and direct in matters spiritual, and this not by force or by political machinery, but by the power of the spirit.

Liturgy—The liturgical practices of the Catholic Church are in perfect accord with the findings of modern research. It is a law of psychology that if a perception be built up of sensation received through two or more senses, the impress is more lasting than if gained by one sense only. The Church applies this psychological principle in her religious education and worship program by appealing to all the senses of the child through her liturgy. Since the liturgy plays such an important role in Catholic spiritual life, it goes without saying that an explanation of the elements and purpose of liturgy should be a part of the curriculum. This can be done by taking the children into the Church and explaining to them the symbolism of pictures and statues, of the stations of the cross, of the vestments and other objects, and the reason why the Church makes use of these material things in worshipping God.

Prayers—The study of prayers is essential. Hence provision should be made to instruct the young in the use of the approved vocal prayers. It would not be out of place, even in dealing with the younger children, to inculcate the habit of meditation. The child can learn to meditate in a child's way so that when he reaches maturity a spiritual retreat or a mission will have more appeal to him. A very laudable practice, introduced into some of our week-day schools, is to hold a three-day retreat for the children at the beginning and at the close of the school year.

Other Informational Subjects—At the risk of overcrowding we suggest other sources which may be profitably consulted in compiling a religious text. Extracts from the lives of the holy men and women canonized by the Church furnish valuable material.

The Church has always held up the Saints as models of virtue to be imitated. The child is a natural-born hero worshipper and, either consciously or unconsciously, imitates the hero of his choice. This principle of imitation cannot be neglected in forming the moral and religious life of the child. In selecting models for the children to imitate, the principle of adaptation has to be kept in mind and only those models that come as near as possible to the mind and character of the children should be selected. Catholic biography, too, should be used when convenient. For children it is a problem to select suitable characters. We should not fail, however, to point to the Catholic leaders of art and science, who were religious men and had an abiding faith in God.

One fruit of a successful religious education is the formation in the pupils of the habit of associating the fine things of life with religion. Elegant prose and exquisite poetry treating of religious truth should not be omitted from the course. If we wish our people to read Catholic literature, for example, their tastes must be educated along these lines. The fact that the Catholic Church is the mother of Christian art, that its doctrines and its practices have inspired the great masterpieces, is a point to be stressed. Copies of the great masters should illustrate each lesson. A sufficient knowledge of the beautiful church music and the hymns more commonly sung during church services cannot be neglected. Religion and nature should go together. From the contemplation of the natural phenomena of every day life the child should be led to God, the Creator of the universe.

Because of the great importance and sanctity of religion, the utmost care must be used in determining the truths to be presented and their sequence. In dealing with a child the psychological order has to be used. This means that the very first presentation of truth should be, as far as human ingenuity can make it, adapted to the mind of the child. The psychological connection does not depend on a logical arrangement, but merely on the fact that ideas are presented simultaneously or successively in consciousness. When we write textbooks in religion we naturally fall into the logical order, keeping in view the subject matter only. This procedure is not in keeping with the nature of the child mind, which cannot reason logically. Accordingly, in arranging the materials of the curriculum the sequence to be established must correspond with the development of the child's mind. In other words, the curriculum must be "child centered."

Christian Living—Knowledge of truth alone will not make us religious; the mental content must be reduced to action. Catholics never accepted the doctrine that faith without works justifies. Hence, in a Catholic curriculum worthy of the name, equal importance must be given to Christian living. However, in the traditional course of studies, activities of a social character, which include Catholic lay action, charitable and other missionary work, are to some extent ignored. In the modern concept of a religious curriculum the religio-social activities receive more attention. Children live in the present, as a rule, and in a different world to which our adult standards must be adjusted. The religious needs of the children, here and now, have to be taken into account and the subject matter has to be suited to these needs. The children who attend week-day religious schools are, all too often, from spiritually impoverished homes, whose members have not been practicing religion for years. Not infrequently, then, parents have but little knowledge of the dogmatic basis of religion and only vague ideas of the methods of expressing their relationship to God and acknowledging Him in the practices of faith. Hence, in building the curriculum, an attempt must be made to vitalize religion and to incorporate it in the daily lives of these pupils—to form virtuous habits and to provide practice in Christian living. It will not suffice in our religious education to set before the pupils certain truths to believe, commandments to keep, acts of worship to perform; we must also guide them to form correct moral judgments in applying these principles to life.

A List of Source Materials and Topics to be Consulted in Forming a Catholic Week-Day Religious Curriculum

Doctrinal and Informational—

Catechism, Bible, Church History, Liturgy, Imitation of Christ, Life of Christ, Prayers, Hymns, Church Music, Lives of Saints, Biography, Catholic Literature, Christian Art, Church Geography, Church Feasts, Nature Study, Question Box, Theological and Moral Virtues.

Devotional—

Mass, Confession, Communion, Holy Hour, Visits to Blessed Sacrament, Vespers, Benediction, Stations of the Cross, Rosary, Sermons, Missions, Retreats, Spiritual Reading, Morning and Evening Prayers, Family Crib, May Altar, Grace at Meals, Processions, Sacramentals, Use of Prayerbook, Ejaculations, Public Prayer, Mental Prayer, Living in God's Presence, Personal Love of Christ, Reverence.

SOCIAL—

Junior Holy Name, Altar Society, Parish Club, Catholic Boys' Brigade, Mission Crusade, Catholic Associates, Parish Projects, Mite Boxes, Recruiting for week-day school, Drama, Pageants, Pilgrimages, Helping the Needy, Visiting Sick, Corporal Works of Mercy, Natural Virtues Supernaturalized, Clean Shows, Parish Recreational Activities.

SUMMARY

In the light of the foregoing analysis of the curricula now in use it is a simple matter to make up the balance sheet of the Catholic week-day school. The purpose of our questionnaire was to determine the objectives and methods of this comparatively recent phase of religious education. It is beyond dispute that the present objectives are both theologically and pedagogically sound, viz., to provide the Catholic child with a religious background of dogmatic and moral truths in a manner calculated to give him a workable rule of Christian conduct. As to the methods employed for the realization of these aims it appears that there is still room for improvement. This is particularly evident from our survey of the textbooks in actual use, and from the expressions of dissatisfaction coming from several teachers. The exclusive use of the traditional catechetical method seems to be out of harmony with the peculiar needs of the week-day school, and this on two accounts. First, a criticism which applies to the use of the Catechism both in and out of the week-day school, viz., that its cold matter-of-fact method of presentation is but poorly adapted to the temper of the child mind. It lacks that concreteness, that element of suggestion, that interest-tone necessary to win the children's attention. Secondly, the content of the usual catechism carries an appeal only for the memory. There is a lack of imaginative material, illustrations from more familiar branches which would make the doctrinal element more palatable to the child. In fine, the old-type catechisms were elaborated with the sole object in mind of perfecting the intellect of the child with regard to things religious; while advances in pedagogy have proved beyond all doubt that the early stages of education, both secular and religious, must appeal to other faculties first—to the imagination, to the will.

Later catechisms have made progress in this direction, as we have pointed out, but there is still room for improvement in the way of perfecting the psychological approach. Decided steps in this direction were taken by Dr. Mac Eachen and the late Dr.

Shields. Without sacrificing one whit of the advantage of the catechism's accurate formulation of the truths of faith, they have rendered them functional. Since the work of building a week-day religious curriculum is still in an experimental state, it is to be expected that it will contain defects, as for instance, the retention of the traditional logical method of approach and the failure to lay due stress upon socio-religious activities of the child; but these blemishes are part and parcel of all pioneer work.

The chief task in adjusting the progress of the week-day school to the requirements of the pupils seems to lie in the correlation of doctrinal content with such allied sources as the Bible, Church History, Liturgy, Nature-study, and the like, all of which may be made to furnish concrete examples which will brighten up the humdrum task of memory work and provide the child with suitable pegs upon which to hang his knowledge of the truths of faith. This entire problem of correlation must be worked out in a manner which is in keeping with the nature of the child mind and the principles of genetic psychology. It must aim not merely at providing the child with a dogmatic basis of faith, nor at equipping him with apt formulas for the expression of his belief, but it must seek to present these truths in terms of practice, in their relation to a mode of Christian life. We do not need the findings of modern psychology to impress upon us the importance of giving early attention to the moral nature of man. The facts of suggestion and example, the influence of early impressions, the necessity of consistency between a man's principles, both natural and supernatural, and his conduct, cannot be insisted upon too strongly. The good and the true should not only be known, but loved and practiced. It is in just this field that the peculiar worth of the week-day religious school can be realized, by presenting concisely, and in a manner adapted to the needs of the child, those norms and principles which will provide him with a working basis for his spiritual and social development.

CHAPTER V

METHOD IN CATHOLIC WEEK-DAY RELIGIOUS SCHOOLS

In the preceding chapter our fact-finding survey brought to light the need of a broader practical curriculum, psychologically adapted to the religious wants of children attending week-day schools. This problem of providing a well-balanced content, however, is by no means the only item to be considered in the formation of a curriculum; for the question arises, how are we to communicate the necessary religious knowledge and arouse the desirable appreciations and develop the proper habits in the field of religious conduct?

Methods in Catholic Week-Day Religious Schools—The methods reported from week-day schools covered by our questionnaire are given in the following table.

Methods	*Number of schools*	
Catechetical	186	66.90%
Inductive	65	23.30%
Explaining Texts and Problems	12	4.31%
Question and Answer, Drill	15	5.39%

A glance at the foregoing table reveals the fact that the catechetical method is the most popular in our week-day religious schools. In the use of the catechism to-day as a means of teaching religion in week-day schools, there is a radical departure from the old memoriter method of procedure. Fifty years ago a child in the Sunday school was usually taught the catechism by the mechanical memory method. The teacher gave the pupil the printed text of question and answer to memorize *verbatim* in the order prescribed. The question and answer method still prevails, but the mechanical memorizing of answers is not generally practised. The average week-day religious teacher realizes that filling the mind in such a fashion with mere verbal forms of great truths which are not grasped or understood is not teaching religion. It may be noted here that there is a very important difference between the catechetical form of question and answer and the Socratic method. The former is based on and presupposes previous instruction by the teacher while it lays its greatest emphasis on the memory. Socrates strove by his interrogations

to draw forth the conclusions he desired from principles and facts already in the pupil's mind. Where reference is made to question and answer method in the foregoing table, it is to be understood as meaning the catechetical method.

The general method in a week-day religious class centers about the drill process. This is the case especially in the primary and intermediate grades. There are some things the pupils of these grades must learn thoroughly, such as prayers, and for this reason alone a certain amount of drill is essential. Some teachers place emphasis on information and their aim is to get the pupils to repeat intelligently the answers of the catechism. The intention is to stress the important truths fundamental in Catholic life. This does not mean that pupils are required to repeat answers parrot-fashion. On the contrary, each word of the formula is explained before the child commits it to memory, so that the basic truths of Catholic doctrine are fixed clearly and permanently in the mind.

A second general method of week-day class procedure is reducible to an explanation of the text. In other words, the teacher does all the work while the pupils are mere listeners. Fortunately this method is not common and where it is used some provision for activities of a devotional type is also made. It may be said that the giving of too lengthy explanations is sometimes a hindrance and tends rather to confuse the children. The aim of the week-day class should be to present the truths of religion in such a light that the pupils will realize that religion does not consist merely in a set of forms and ceremonies, more or less useful, but that it is a vital element in their lives and an indispensable agent in the formation of character and the training of conscience.

A third procedure provides for more participation by the pupils. Those week-day schools that follow the Mac Eachen Course in Religion assign definite problems to be solved. According to Dr. Mac Eachen, "Religious training is the application of divine truths to the life of the child. But the child himself must make the application if he is to grow in religion."[1]

Several of the New York week-day schools are using the inductive method in teaching the catechism. The Religious of the Cenacle of St. Regis, New York City, have, for the past twelve years, employed this method with success. This system is based on the Herbartian development lesson. Each question of the

[1] "The Teaching of Religion," p. 32.

catechism is explained according to the "five formal steps," viz., Preparation, Presentation, Comparison, Summary, Application. In presenting the doctrine of the catechism the pupil is called upon to exercise the memory, the judgment, the reason, and the will. To teach a first grader the simple statement "God made the World" the inductive lesson proceeds as follows.

Preparation—Before a question is asked on a given subject the teacher recalls the pupil's knowledge and personal experience. There are certain amounts of knowledge possessed by the child which are a sufficient basis of information from which to proceed. To a certain extent he is familiar with flowers, plants, trees, grass, birds, fishes, animals, sun, moon, and stars, rivers, seas, hills, etc.

Presentation—The child is led to observe, to discover and to think out for himself, by means of these concrete objects, the truth to be learned and committed to memory. The child may have watched his mother plant flower seeds. These seeds came from other flowers. Who made the first flower? Who made everything growing upon the earth? What wakes up the flowers, the birds, the animals and ourselves when it shines in the morning? Who made the sun? What gives light by night? Who made the moon and the stars? You have learned that God made all these things—the land and everything on it—the seas and everything in them—the sun—the moon—and the stars. Our mothers, fathers, and all men, women, and children are called human beings. Who do you think made these human beings? There are other important beings not living in this world. They live in heaven. Perhaps you have heard of angels. Who do you think made the angels? Show some pictures of angels.

Summary or Generalization—Now we will make a list of all the things you have learned this afternoon, things that walk about on the earth—that fly in the air—that live in the water. Things that give us light by day and by night. Human beings that live in the world—beings that live in heaven. You have learned that God made all these things—the flowers, grass, trees, fishes, birds, animals, the sun, moon and stars, human beings and angels. All these things taken together are called by one word "World." Who made the world?

Application—Memorize some stanzas of the poem "The Child Jesus" by Cecil Francis Alexander. It tells the story of the lesson in poetry and will help us to remember it.[1]

[1]See "Child Jesus Series." Edited by the Religious of the Cenacle, New York City. Lesson I.

That all the doctrines of the catechism are not amenable to treatment by the inductive method is certain, for these sublime truths surpass our comprehension and could not be discovered by human reason. Nevertheless, the truths of Faith can be conveyed in a form of speech suited to the child's understanding. The inductive method, therefore, when it can be used, is more in keeping with the processes of mental growth. As Dr. Pace, Professor of Philosophy at the Catholic University, says: "In teaching religion to younger children, the important thing is so to prepare all the faculties—sense, imagination, feeling, and intellect—that when the will, assisted by divine grace, commands the mind's assent to revealed doctrine, those other faculties will be no hindrance but rather a help, to the act of faith."[1]

Of late years the Baltimore Catechism, done into pictures, visualizes the subject matter and furnishes a concrete basis for the abstract truths. In 193 out of 278 week-day schools surveyed, visual instruction by means of pictures, slides, charts and maps is employed to vitalize the personages and events of Sacred Scripture. In one school, (Batavia, Illinois) the catechism is taught largely by means of stereopticon films.[2] The pastor in charge, discouraged with the results obtained by mere explanation of the text, adopted the picture plan. He claims to get better results by explaining pictures in connection with a text. Now he maintains that his pupils possess a clearer understanding of the doctrines of Faith. Without doubt visual aids are important in teaching religion, and they are of proved worth and of sound pedagogical value. However, they are aids only, for pictures alone, without some formal study to be pursued by pupils, are not sufficient.

From what has been said in this chapter it is readily seen that the technique of religious instruction in Catholic week-day religious schools consists in teaching a number of set questions and answers of the catechism. This object is accomplished by combining elements borrowed from other methods. When it is a question of teaching religion some Catholics entertain and defend the view that the older manner of teaching the questions and answers of the catechism is the better. The statement is sometimes made that what the Catholic children in the week-day school most need is clear, specific knowledge of their religion,

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[1]"How Christ Taught Religion," *Cath. Educ. Review*, Oct., 1926.
[2]LEHANE, REV. D., *Catechism in Pictures*, Hanson & Son, Chicago.

and that can be obtained only by following the traditional procedure. The catechetical method, they say, has the advantage of being definite and of focusing the learner's attention on a specific question, while it gives in exact terms the doctrine and teachings of the Church. We may reasonably suppose, however, that the child will not suffer, nor will the doctrine if the meaning is made intelligible to him at this particular stage of his development. Neither will religion be the loser if the truths of Faith are taught in the light of the pupil's daily experience.

One weakness of the week-day catechetical instruction is its failure to fit its teaching to the present needs of the children attending these classes. The tendency is to stress too much the subject matter and the memorization of formulas while the child's reaction to religious truth is, to a great extent, neglected. In the week-day class we are not only to impart knowledge of the Faith, but also to guide the child in making application of religious truth to life problems and to provide opportunity for his participation in the active life of the Church. The purely question-and-answer form of instruction will not suffice, because it does not touch the springs of action. It simply imparts information. Dr. Johnson, Associate Professor of Education at the Catholic University says: "If the end of religious education were mere instruction, then didactic or "telling" methods would suffice. Present a formula; elucidate it; drill it into the memory. To insure attention and to make the process as pleasant as possible, a few stories, some pictures, a stereopticon. Result—information carried along in the memory, with little assurance of real understanding, and very meager possibility that the memorized formula will ever function in the thinking of the bearer."[1] While the modernized catechetical method has been used to good advantage by clever and competent teachers, it falls far short of being the ideal method.

But we may ask, What newer and better pedagogical mode of religious instruction could replace the present procedure? The safest method is that used by Christ. Our Blessed Lord did not teach a catechism of abstract formulas, but rather established habits of thought in which through correlation each occupation of life was made to contribute to religion. It is evident from our Savior's own words that the object of all His teaching was not

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[1] "A Fundamental Principle in Teaching Religion," *Cath. Educ. Review*, Oct., 1926.

merely formal knowledge of religious truths. Rather He emphasized the conduct aspect of religion. Likewise, the duty of a teacher in a week-day religious school is not merely to put a certain amount of religious information into the minds of pupils so that they can answer every question of the catechism intelligently. Her task is rather to train the children to make application of truth in their daily lives, so that they live better and act always with religious motives. The late Dr. Shields followed closely Christ's method and in developing divine truths was guided by the principles of genetic psychology. His method of presentation is within the reach of every competently trained teacher in the week-day religious school.

What the week-day religious school needs is a method adapted in every particular to its own peculiar problems. It is evident that the methods of religious instruction employed in parish schools can never prove entirely satisfactory in the week-day religious classes. It is probable that a suitable technique will be developed in the course of time, but up to the present little progress has been made along this line. So far as we know the Religious of the Cenacle in New York City are the only ones who have contributed anything new to the week-day religious school methods.

SUMMARY

The question of method looms as large in the religious education problem as does any other factor. It is particularly important in connection with the week-day religious schools, where the maximum of effective, life-influencing results must be obtained within a minimum of instruction time. The old catechetical method of memorizing questions and answers by rote is entirely inadequate, and even in its improved forms, that is to say, in combination with elements borrowed from other methods, such as the lecture, problem, drill, story, inductive, deductive and visual methods, is far from satisfactory. More than any other subject, religion must be incorporated into the daily life-activity of the pupil and this situation demands the highest possible degree of pupil-centering that the subject will bear. We can do no better than to turn to the greatest religious teacher, Christ, and to seek in His methods the guiding principles that we require. In the light of Our Savior's example, we find that our teaching should be concrete, should center about Jesus Himself, should be illustrated by things familiar to the learner, should proceed from nature

truths and home truths to the truths lived out in the life of Christ. We must speak the child's language and utilize the child's sense and emotional equipment. Among religious books so far published, those of Dr. Shield approximate the best method—the method based on the practice of Christ Himself.

CHAPTER VI

EVALUATION

In the course of our study we have attempted to give partial estimates of the week-day religious school as we progressed. It is now desirable, in order to present a complete view of the question, to make our final evaluation.

Judged in the light of basic principles of Catholic philosophy of education, that is to say, abstracting from particular, modifying circumstances, the week-day religious school is by no means a satisfactory solution for the religious problem in education. At best, the week-day religious school is but an extension of the Sunday school idea—religious instruction separated from the regular program of the school.

Catholic religious education means the inculcation of religious principles in the pursuit of every specific activity undertaken by the pupil. The purpose of Catholic education is to have all those activities which make up the program of the school imbued with religion and its spirit; to have religion so interwoven with thought and feeling and action that it becomes the dominant force in the every day life of the child, the youth and the man. For Catholics religion is an every day thing—a regular thing, not a thing for Sunday only. Religion is not meant to be confined to the church or to one day in the week; it is meant for the street, the market place, the drawing room and the office, for the days of work as well as the day of rest. Catholic education, therefore, is simply *religion at work* in the sense that it is an application to all the affairs of life of those principles and motives which religious belief supplies.

Obviously the philosophy underlying the week-day religious school is not in strict conformity with Catholic views of religious education, since it violates this cardinal principle of correlating religion with all other studies. The week-day church school relegates religion to a separate school and breaks, at least physically, the tie that should bind it to the other subjects of the curriculum. While it does not make much difference to adults whether they study at different times and in various places, it does make a big difference with the child. If we take religion out of the school and confine it to the churches or other places the

child cannot gain that unified conception of truth that should be the object of all teaching. Lack of correlation, therefore, is the principal failing of the week-day religious school program and one reason why it fails to measure up to Catholic standards.

Furthermore, the time allotted to religious instruction in a week-day religious school is insufficient. In a well-graded school, from sixty to three hundred minutes are invariably given weekly to arithmetic, reading, writing, English, etc., respectively, according to the estimated importance of the subject. Nor is the time employed haphazardly. It is used according to a well defined plan, with a specific amount of matter to be covered in a given period, under the guidance of thoroughly trained teachers assisted by a goodly supply of carefully selected texts. The week-day class comes one day in the week for an hour, whereas the other school is five days per week, with five hours a day; so that the child gets the impression that religion cannot be of much importance because it is accorded so little time. Besides, it is both psychologically and pedagogically impossible to provide anything approaching the adequate in religious education by using but one period a week. The teaching process requires frequent recall of subject matter and the brief recitations once a week leave no room for this.

As we learn other things by doing so, too, we learn to live religiously by actually practicing religion. It is true that during the one period a week of religious instruction, the pupils may be partially equipped with the ability to adjust themselves, from a religious stand-point, to situations in life when they arise; but one period cannot do this effectively. It is impossible to see how one hour a week of religious instruction, isolated and divorced as it is from other subjects, can meet the growing needs of the child, intellectual, moral, and spiritual.

There is no doubt the week-day religious school favorably affects the religious development to some extent, but to be of any real value this influence must be operative in all the stages of development.

On the other hand, correlating religion with all the school subjects ensures a complete and even development of the child's mind in perfect accord with the laws of psychology. In thus vivifying every branch of knowledge with the life-giving principle of religious truth, the Catholic Church is accustoming the child for a rightly proportioned adult life in which religion will enter into all human activities. And it is precisely this proportioned

life that prepares man for his ultimate end, eternal happiness in the world beyond. Complete Catholic education alone prepares these subjects to make that adjustment safely and successfully. Hence, in the light of Catholic principles the week-day religious school is not a system that can command the unqualified endorsement of the Church. It cannot be adopted as an equally good alternative for the parochial school.

In particular cases, however, and under certain peculiar conditions, the week-day religious school is recognized in Catholic circles as a more efficient means than the Sunday school for reaching children who cannot be brought under the influence of the parochial school. Specifically these cases are such as arise—(1) where the establishment of a parochial school is for the time being impossible; (2) in places where Catholic children in the public schools are attending non-Catholic week-day religious schools, as happened in Gary, Ind. (cf. p. 22); (3) in places where all the Catholic children cannot be accommodated in the parochial school. The only means of reaching these children used to be the Sunday school. To meet this contingency Catholics are beginning to establish the week-day religious school. While they realize that it falls short of the norm set up for Catholic religious training, they appreciate its value as a complement to the too often sketchy and superficial training of the Sunday school. This is the opinion of many who answered our questionnaire; "By operating week-day religious schools Catholics can claim their own children thus making proselytizing difficult." At least one influential member of the hierarchy, Cardinal Hayes, has approved the movement to secure released time for the religious training of public school children.

Some may fear, however, that this week-day religious school experiment will have a bad effect on the attendance at parochial schools. The experience of Catholics engaged in the movement seems to point to the contrary. The 278 schools replying to the questionnaire are unanimous in the opinion that the week-day project helps rather than hinders attendance at parochial schools. The following are some typical answers; "The week-day religious school promotes rather than interferes with the parochial school." "Many attend parochial schools the year following their first appearance at the Catholic Instruction League Center." "Through the week-day school many children have entered the parochial school."

We have featured the practical moral aspect of this question

in our investigation. From what we have said it is sufficiently apparent that the chief effectiveness of the week-day religious schools seems to lie in the fact that it provides at least the bare essentials of a religious education for a great many children who would never be brought in contact with the ordinary Sunday school, or would not be given sufficient religious instruction through the Sunday school only. Although the movement is still too young for anyone to pass a final judgment upon its value, it cannot be denied that it has produced some desirable results. While religious development is intangible, and no man can pry into the inner sanctuary of the soul, still there are certain external signs by which we judge the practical Catholic. One of these signs is the frequency with which he approaches the sacraments. Viewed in this light the week-day religious school has been quite successful according to answers received from questionnaires.

A few further external evidences of this interior improvement are hinted at by those who replied to our questions. One is the formation of contacts with the church by association with priests and Sisters. There can be little doubt that such contacts will prove a potent influence for good in later life. Another significant result of this movement is the development of vocations to the priesthood and to the religious life. One priest answers our questions thus: "The children who have been faithful to instructions become well acquainted with the priests. They are active in church affairs. The number of vocations is noteworthy. We have sent eight boys to study for the priesthood, six of whom are public school boys. The first of these boys is now in the seminary. Four of the remaining public school boys are our own products, quite evidently influenced by contact with the priests.

"Six girls who worked as aides are now preparing to be nuns in Sparkill (Dominicans) and one more will soon enter. Two girls now working as aides have declared themselves as convent aspirants. We feel this work nourishes vocations. It brings the girls into contact with the nuns in a manner more striking than contact in school classes. It may be added that the aides now working are girls of 16 who have been developed in our instruction classes during the past five years."[1] That the week-day religious school has succeeded in planting the highest ideals of the Faith in the hearts of at least some of the children who attend them would imply that its influence has been real and effective.

[1]St. Martin of Tours Week-Day Religious School, 664 Grote St., Bronx, New York.

Likewise, the awakening of a religious sense of the child has its reaction on the religious life of parents. Several teachers report that not infrequently conversions of a whole or part of a family have been made through the religious instruction of one child in these week-day classes. "For instance, one morning, three children were baptized, two little girls and a boy. All three are preparing for First Communion, and the mother also is under instruction. This came about through the coming of the children to the Christian Doctrine class."[1]

Under these headings we think we have given the sane view concerning the present status of the Catholic week-day religious school, namely that while it does not represent the ideal which Catholic theory and Catholic philosophy seek, and can never be substituted for the parochial school, nevertheless, in view of the present social and political conditions, it may prove a workable solution for a difficult and complex problem.

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[1]Cenacle of St. Regis, New York City.

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